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WESTERN AMERICANA

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JOURNAL
OF AN
EXPLORING TOUR
BEYOND THE ROCKY MOUNTAINS,

UNDER THE DIRECTION OF THE

A. B. C. F. M.

PERFORMED IN THE YEARS

1835, '36, AND '37;

CONTAINING

A DESCRIPTION OF THE GEOGRAPHY, GEOLOGY, CLIMATE, AND
PRODUCTIONS; AND THE NUMBER, MANNERS, AND
CUSTOMS OF THE NATIVES.

WITH A

MAP OF OREGON TERRITORY.

BY REV. SAMUEL PARKER, A. M.

ITHACA, N. Y.
PUBLISHED BY THE AUTHOR.
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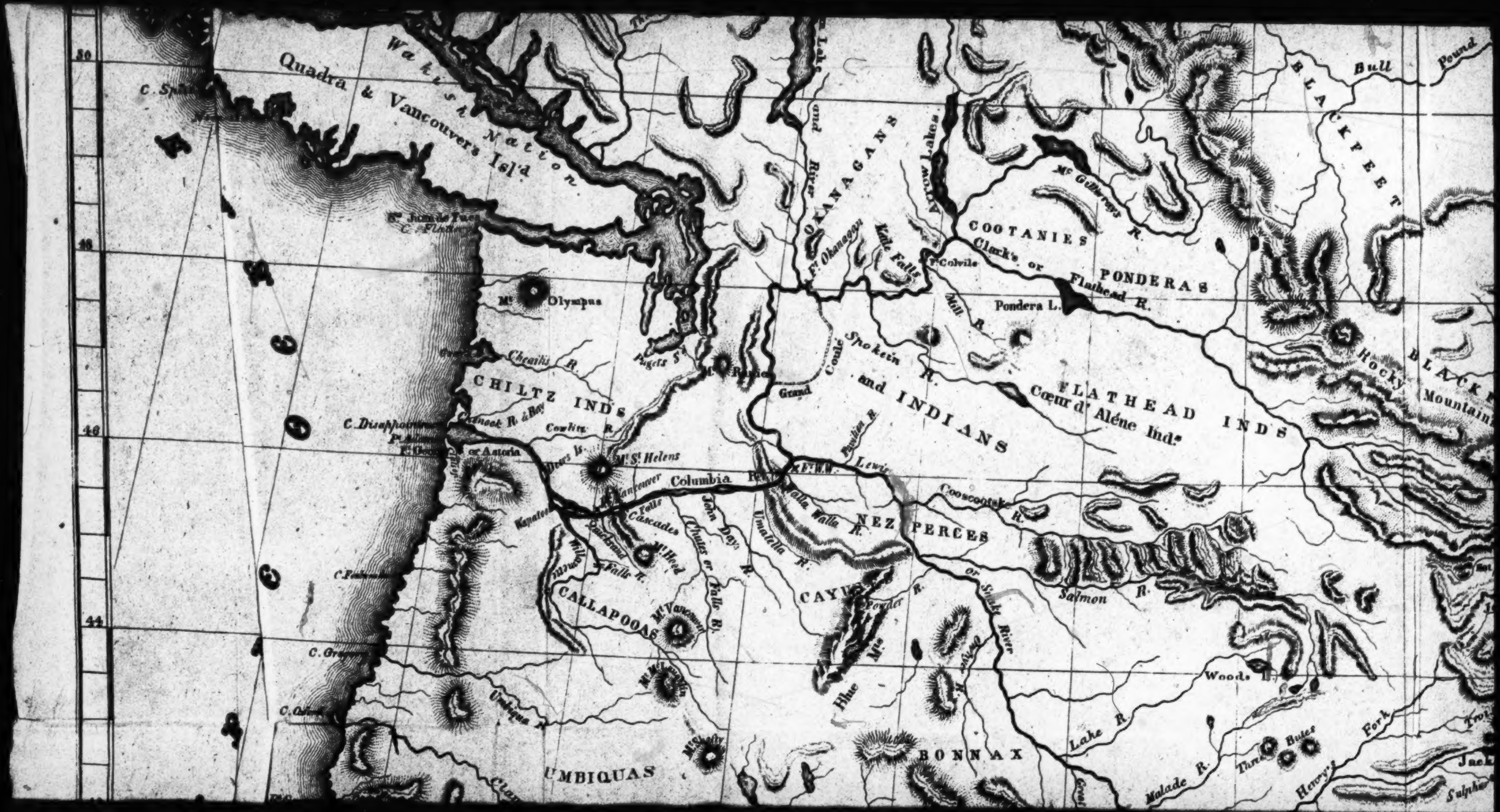
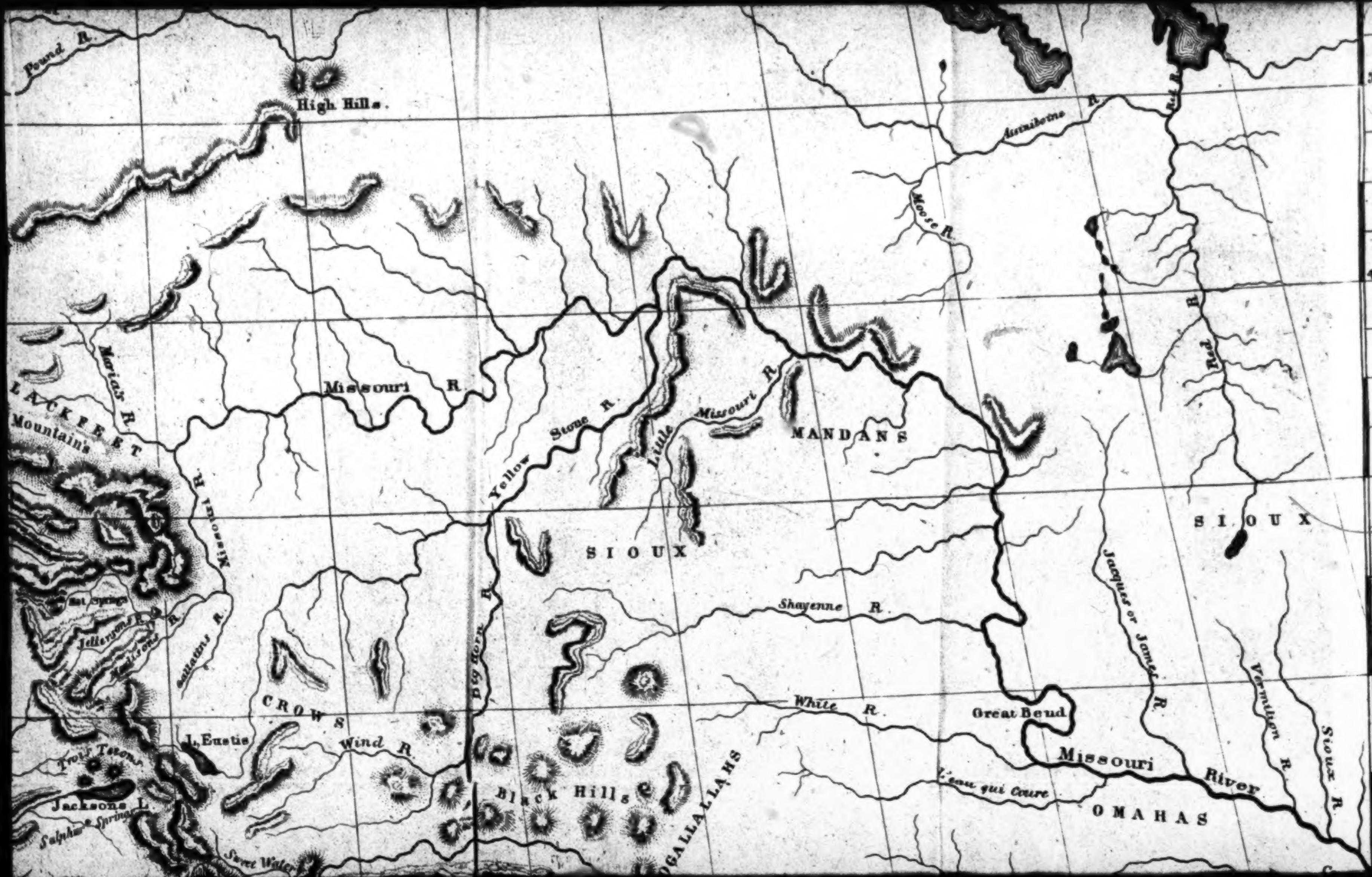
1838.

50
48
46
44
Quadra & Vancouvers Isl'd.
Wakish Nation
St. Juan de Fuca
C. Flattery
Mt. Olympus
Chealis R.
Pugets S.d
Mt. Rainier
CHILTZ INDS
C. Disappointment
Chinook R. & Bay
Cowlitz R.
or Astoria
Mt. St. Helens
Vancouver
Columbia R.
Wapatoo
Cascades
Falls
Mt. Hood
Willamette
Falls R.
Quicksand
CALLAPOOAS
Mt. Vancouver
Chutes or Falls R.
John Days R.
Umatella R.
Walla Walla R.
C. Foulweather
C. Gregory
C. Orford
Umbiqua R.
Mt. McLaughlin
Mt. Shasty
UMBIQUAS
Lake and River
OKANAGANS
Ft. Okanagan
Arrow Lakes
Kettle Falls
F. Colvile
COOTANIES
Mc Gillivrays R.
Clark's or Flathead R.
PONDERAS
Pondera L.
Mill R.
BLACKFEET
Bull
Pound
Grand Coulé
Spokein R.
and INDIANS
Flathead INDS
Cœur d' Aléne Inds.
Rocky Mountains
Lewis
Pavilion R.
Ft. W.W.
Cooscootske R.
NEZ PERCES
CAYUSES
Powder R.
Blue Mts.
Salmon R.
or Snake River
BONNAX
Woods L.
Lake R.
Malade R.
Three Butes
Henry's Fork


Pound R.
High Hills.
Assiniboine R.
Red R.
Moose R.
Marias R.
LACKFEET
Mountains
Missouri R.
Missouri R.
Yellow Stone R.
Little Missouri R.
MANDANS
SIOUX
SIOUX
Hot Springs
Jeffersons R.
Madisons R.
Gallatins R.
Big Horn R.
CROWS
Wind R.
L. Eustis
Trois Tetons
Jacksons L.
Sulphur Springs
Sweet Water
Black Hills
OGALLALLAHS
Shayenne R.
White R.
Great Bend
Missouri River
L'eau qui Coure
OMAHAS
Jacques or James R.
Vermilion R.
Sioux R.
50
48
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44
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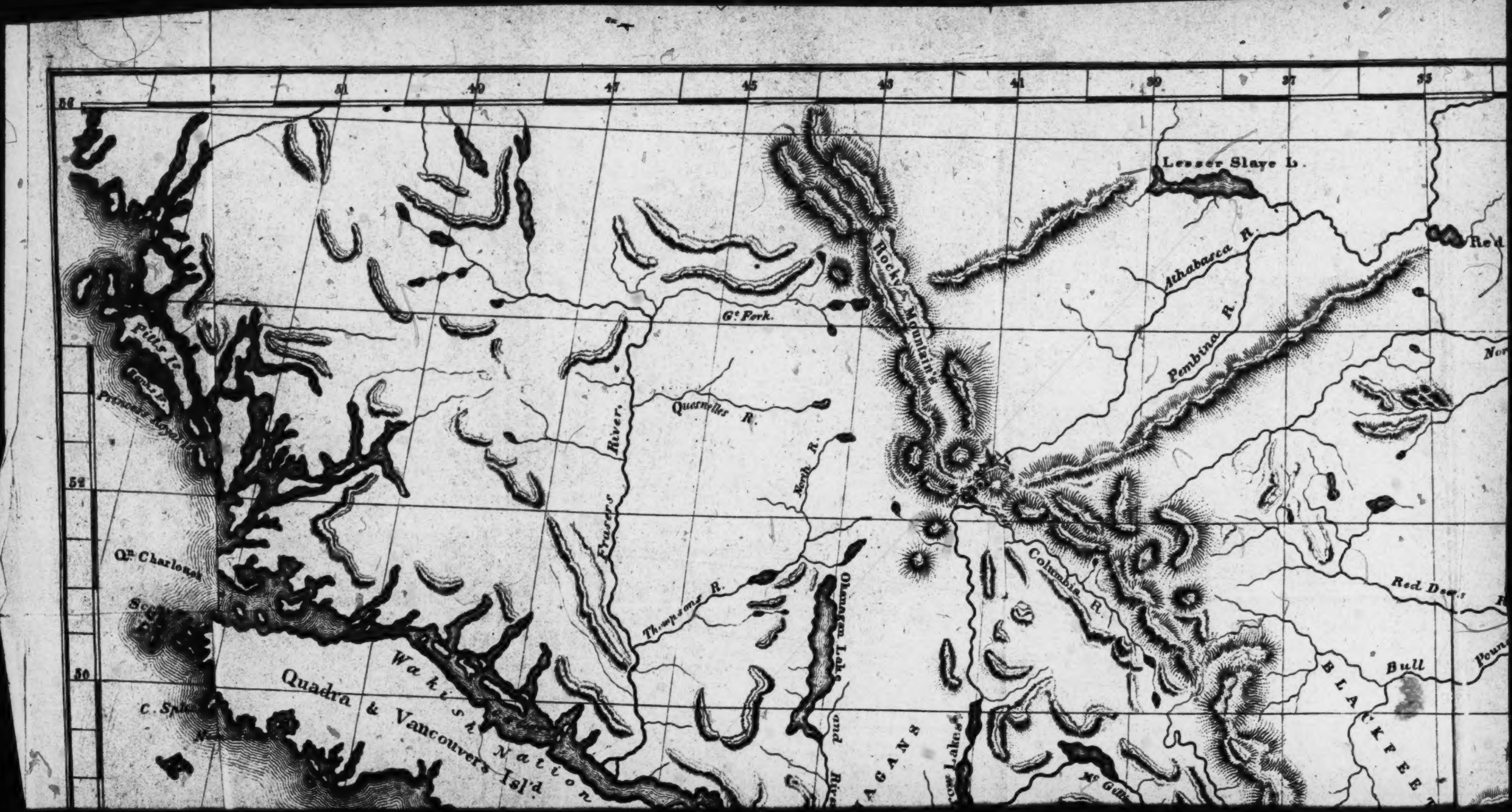
56
51
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41
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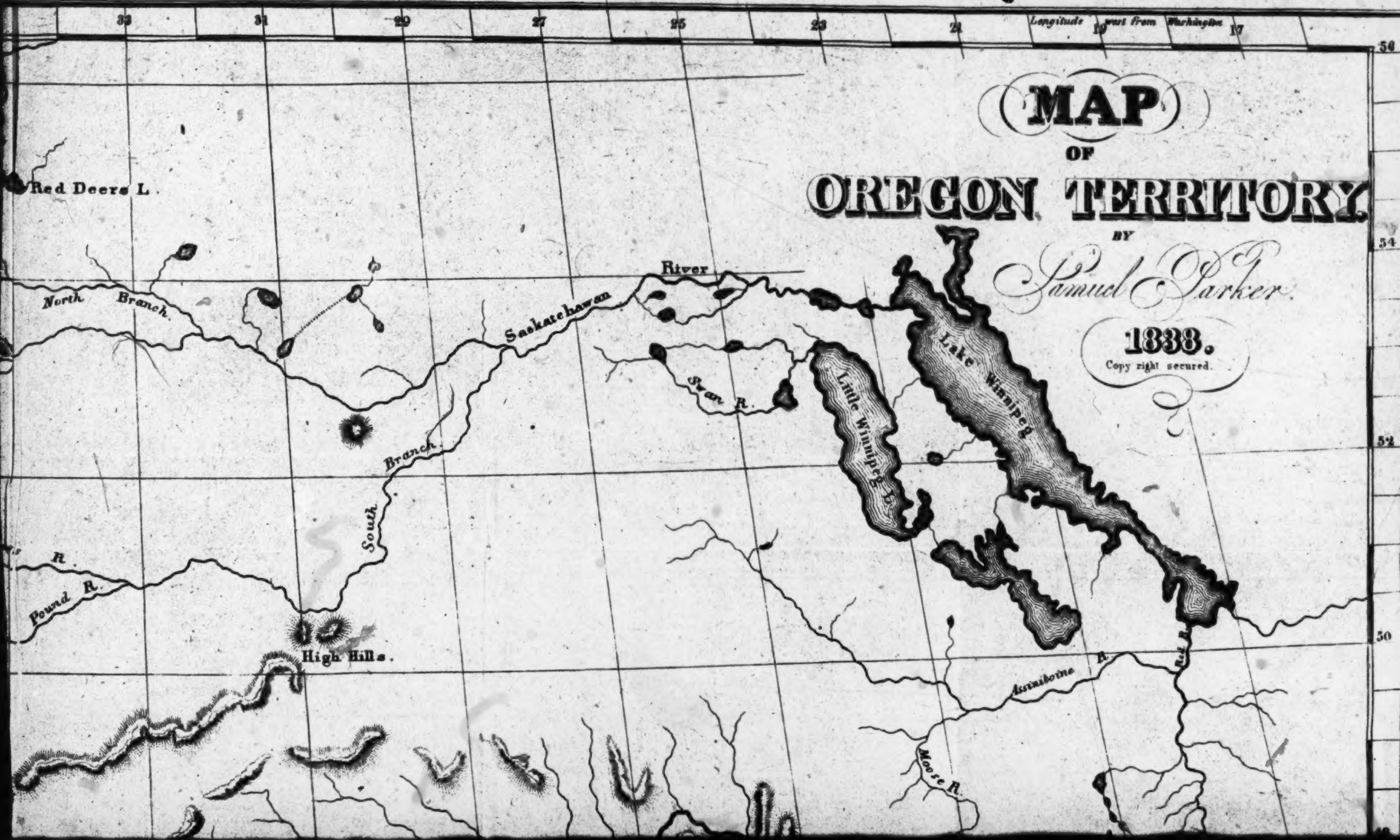
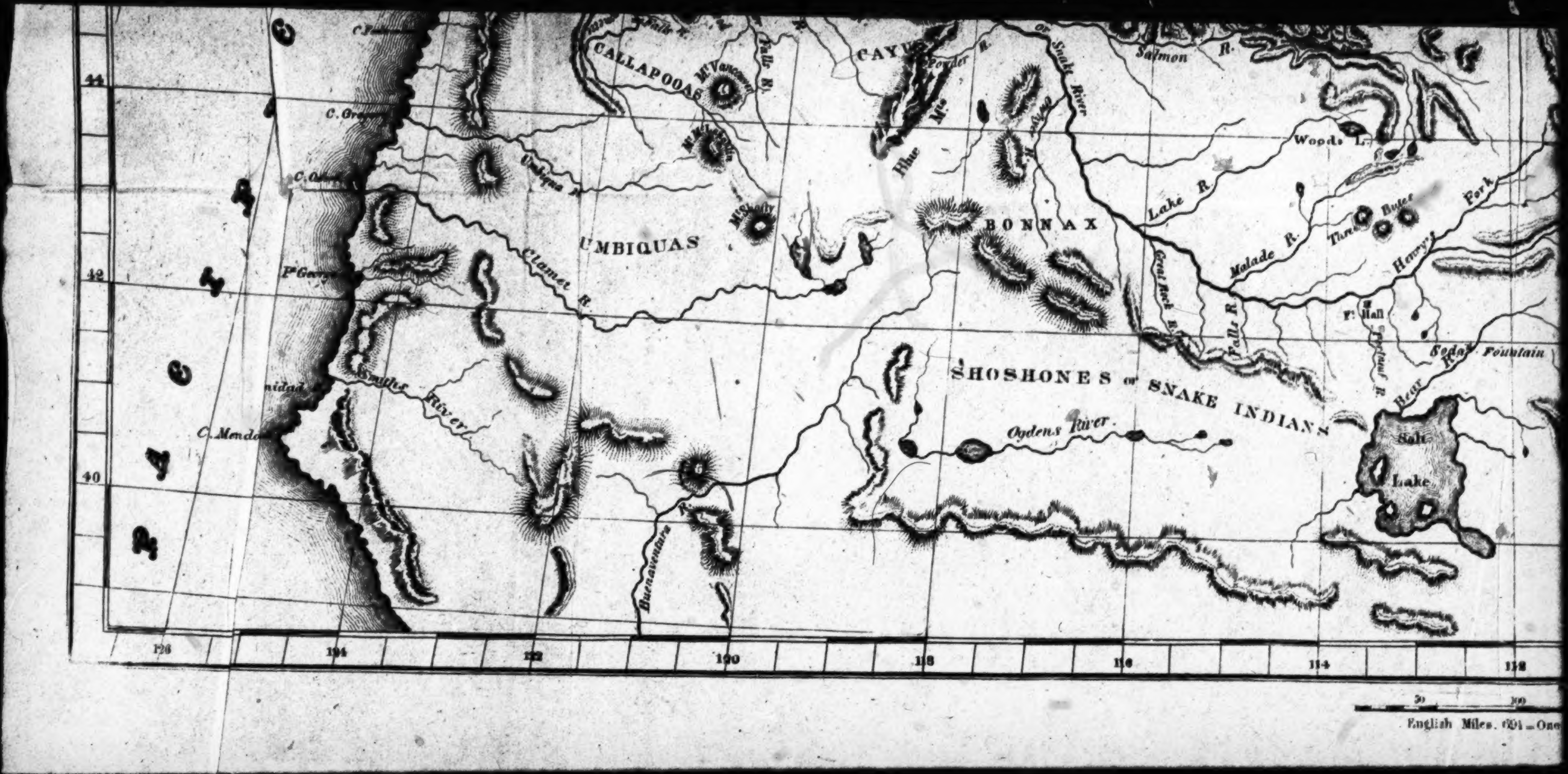
Lesser Slave L.
Red
Athabasca R.
Pembina R.
Rocky Mountains
Gt. Fork
Pitts Is.
Princess Royal Is.
Quesnelles R.
Frasers River
North R.
52
Qn. Charlottes
Thompsons R.
Okanagan Lake and River
Columbia R.
Red Deers
Bull
Pound
BLACKFEE
50
C. Spi
Wakish Nation
Quadra & Vancouvers Isl'd
AGANS
Lakes
Mc Gill

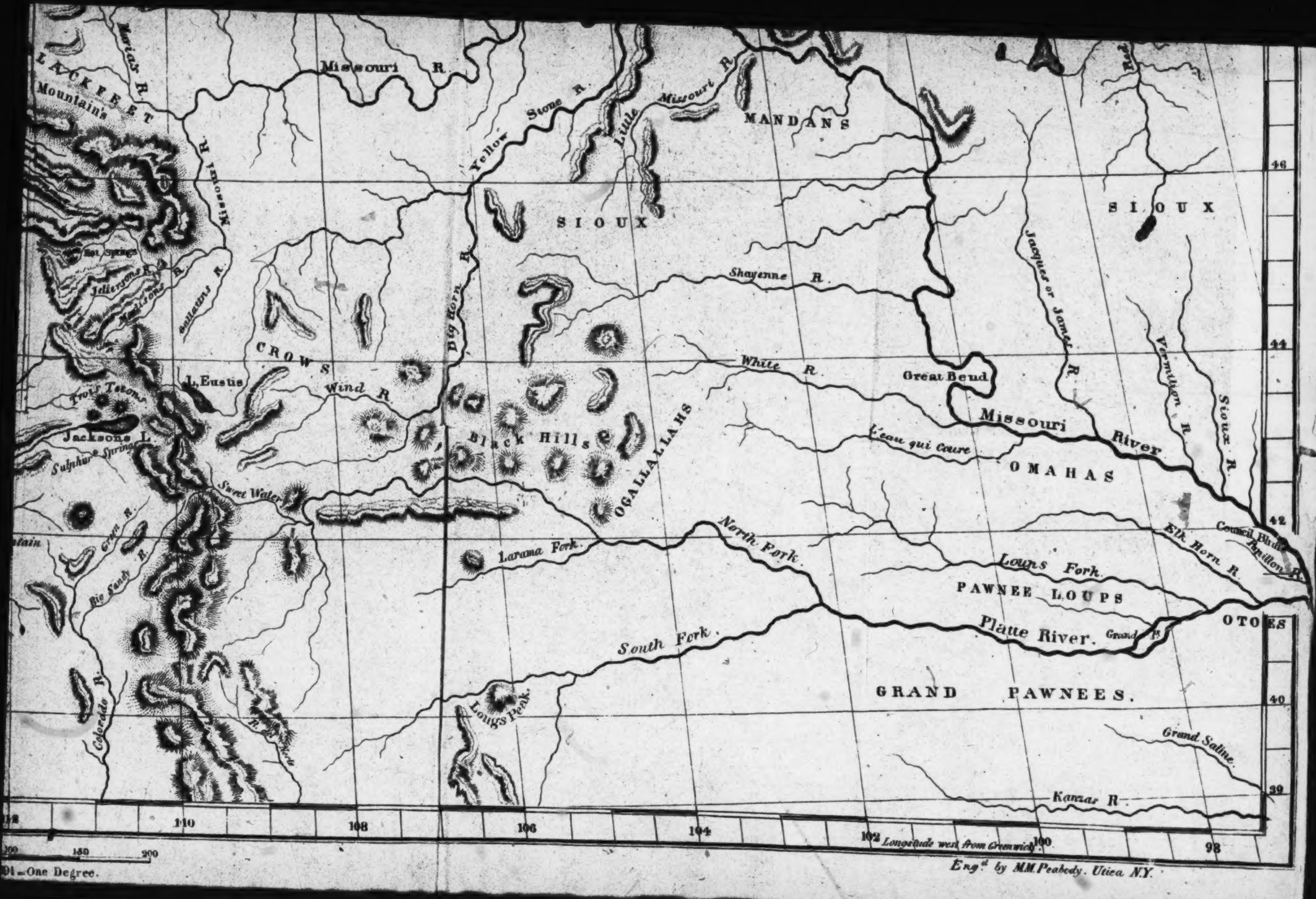


MAP
OF
OREGON TERRITORY
BY
Samuel Parker.
1838.
Copy right secured.

Longitude west from Washington
33
31
29
27
25
23
21
19
17
56
54
52
50
Red Deers L.
North Branch
Saskatchawan
River
South Branch
Swan R.
Lake Winnipeg
Little Winnipeg L.
R.
Pound R.
High Hills.
Assiniboine R.
Red R.
Moose R.



PACIFIC
C. Gregory
C. Orford
Pt George
Trinidad
C. Mendo
CALLAPOOAS
Falls R.
Mt Vancouver
Mt McLoughlin
Mt Shasty
Umbiqua R.
UMBIQUAS
Clamet R.
Smiths River
Buenaventura R.
CAYU
Powder R.
Blue Mts
Snake River
Salmon R.
Lake R.
Woods L.
BONNAX
Malade R.
Three Butes
Henry's Fork
Great Rock R.
Falls R.
Ft Hall
Portneuf R.
Soda Fountain
Bear R.
SHOSHONES or SNAKE INDIANS
Ogdens River
Salt Lake
44
42
40
126
124
122
120
118
116
114
112
50
100
English Miles. 69.1 = One


Missouri R.
Marias R.
LACKFEET
Mountain's
Missouri R.
Hot Springs
Jeffersons R.
Madisons R.
Gallatins R.
Yellow Stone R.
Little Missouri R.
MANDANS
SIOUX
SIOUX
Big Horn R.
Shayenne R.
CROWS
Wind R.
L. Eustis
Trois Tetons
Jacksons L.
Sulphur Springs
Black Hills
OGALLALLAHS
White R.
Great Bend
Missouri River
Jacques or James R.
Vermilion R.
Sioux R.
Red
L'eau qui Coure
OMAHAS
Sweet Water
Green R.
Big Sandy R.
Colorado R.
Larama Fork
North Fork
Council Bluffs
Elk Horn R.
Papillon R.
Loups Fork
PAWNEE LOUPS
Platte River.
Grand I.
OTOES
South Fork
Longs Peak
GRAND PAWNEES.
Grand Saline
Kanzas R.
46
44
42
40
39
110
108
106
104
102
100
98
Longitude west from Greenwich
100
150
200
91 = One Degree.
Engd by M.M. Peabody. Utica N.Y.

Entered, according to the Act of Congress, in the year 1838, by Samuel Parker, in the Clerk's office of the District Court of the Northern District of New York.

PREFACE.

In presenting to the public the Journal of a Tour beyond the Rocky Mountains, the only apology necessary to make is, the hope of promoting a more extensive and particular knowledge than has heretofore been furnished, of the condition of that important section of our country. The author's mode of traveling furnished many opportunities for observation, being conducted with leisure, and through one of the most interesting portions of the wide territories of the west. It is believed that no defects exist in the work, irreconcilable with a strict adherence to facts. The principal merit which is claimed for this volume is, a scrupulous adherence to truth. Most of what is narrated in this work came under the author's personal observation, and whatever is stated which did not, was collected from gentlemen connected with the Hudson Bay Company, whose reputation for honesty and candor, as well as capability of judging intelligently, is well established. This source of information was available by comparing and collecting the statements of different individuals, retaining what corresponded with his own observation, or was well supported by evidence. The belief is cherished, that the following work contains a greater amount of statistical information in regard to the country, and important facts, than are to be found in any production furnished by the press. Having traveled over a greater extent of territory than any who had preceded, and with the express object of exploring the condition of the aboriginal population, this position can not be considered as assumed. Messrs. Lewis and Clarke passed the Rocky Mountains under a governmental appointment to explore the country, more than thirty years since, and their published travels carry with them the evidence of candor and intelligence, and contain much valuable information; yet their opportunities beyond the mountains were somewhat limited. They passed over the great chain of mountains from the head waters of the Missouri between the 45° and 46° of north latitude, and came upon the head waters of the Cooscootske, and followed that river to its junction with the Lewis or Snake river, and then proceeded by water to the Pacific ocean at the mouth of Columbia river, wintered upon the south side of the bay, and early the following spring returned to the mountains by the same route which they pursued on their outward journey. All other persons who have published any history of their travels beyond the mountains, were persons engaged in the fur trade, and many of their observations upon different sections of the country are just, but they are deficient in statistical information, and their productions are mostly confined to personal adventures, anecdotes of battles with Blackfeet or Crow Indians, starvation, and hair-breadth escapes. Justice to the public requires fidelity in the historian and traveler. It is not our business to originate facts, but to record them. The license given to poets, or writers of romance, cannot be tolerated here, and no flights of a lively imagination, or graphic powers in relating passing occurrences, can atone for impressions which are not in accordance with truth. While it was the leading object to become acquainted with the situation of the remote Indian tribes, and their disposition in regard to teachers of christianity, yet a careful attention was given to the geography of the country, its productions; the climate and seasons, animals, lakes, rivers, and smaller fountains; forests and prairies, mountains and valleys, its mineral and geological structure, and all the various aspects of its physical condition. The country here described is *sui generis*; every thing is formed on a large scale. Its lofty and perpetual snow-topped mountains rising 20,000 feet or more, the trees of the forest, the wide extended prairies, plants of enormous growth, and the results of volcanic agency which you meet in almost every direction, render the whole an ever increasing scene of interest to the traveler; and if any statements appear large, it is because the facts are so in themselves.

It has been an object in writing this volume to compress as much as possible the amount of information, instead of unnecessarily extending it, and the hope is indulged, that while these facts are perused, the desire may be awakened if it does not already exist, and if in existence, may be greatly increased, to benefit the original, the rightful owners, and, (with the exception of a few thousand fur traders scattered to every point of compass over this territory,) the sole occupants of this wide field of uncultivated nature.

The map which accompanies this work has been prepared with much labor and care; and though some minute parts are omitted, it will be found to be far more accurate than any which has heretofore been published. In addition to surveys of my own, I have availed myself of those of gentlemen connected with the Hudson Bay Company, in parts which I did not visit, and am especially indebted to Vancouver and the labors of other explorers for much that I have delineated of the North-West coast of the Pacific ocean, and the Islands.

The accompanying engraving of the basaltic formation on the Columbia river, was taken for the purpose of explaining the geology, as mentioned on page two hundred and twenty-six, not, however, presenting the whole number of the different sections of basalt, amygdaloid, and breccia, but a sufficient number to illustrate the subject.

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PARKER'S TOUR.

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The wide extent of country beyond the Mississippi and the Rocky Mountains, with its inhabitants and physical condition, has been a subject of interesting enquiry for the last thirty years. Many things, relating to the possession of the country, its future probable importance in a political view, its population and trade, have occupied much attention. The christian public have not been inattentive to the interests, moral and religious, of those whom the God of providence has placed in these remote regions, and who are without the blessings of civilization and christianity. The American Board of Commissioners for Foreign Missions, appointed an exploring mission to that country, to ascertain, by personal observation, the condition and character of the Indian nations and tribes, and the facilities for introducing the gospel and civilization among them.

That difficulties and dangers would be incident to a journey through a country of such extent, uninhabited except by wandering bands of Indians, where no provisions could be obtained besides uncertain game, could not be doubted. It was not a consciousness of undaunted courage, or indifference to suffering, or the love of romance, which fixed my purpose; but it was the importance of the object. It was a trial to leave my family not knowing what was before us, but when the time came to commence my journey, we committed ourselves to God, and the enterprise was undertaken without reluctance on the 14th of March, 1835. Spent the next day, which was the Sabbath, at Geneva; and the following day continued my journey by way of Buffalo, travelling day and night, to Erie, Pennsylvania, where I arrived on the 19th. Erie is a very pleasant village, of considerable business, situated upon the south shore of the lake of the same name. It has a good harbor for steam-boats, which pass up and down the lake, and for the accommodation of which, wharves have been built at very considerable expense. The country around is fertile, and presents much promise for the agriculturist. Had a night's rest at the hospitable dwelling of the Rev. G. A. Lyon. On the 20th took stage for Pittsburgh, which is one hundred and twenty miles south; and on the morning of the next day breakfasted at Meadville, a very pleasant inland village, situated near French Creek, forty miles south of Erie. Here is a court-house, and a college of which Rev. T. Alden, D. D. was the first president, who took a very active part in its establishment. The college edifice is situated upon an eminence facing the south, and commanding a fine prospect. There are also in this village two churches, and several other public buildings. From this place to Mercer the roads were extremely bad, on account of the depth of the mud; but the difficulties were overcome by the usual methods of profuse whipping, unloading the vehicle, and applying rails to the wheels; at length we arrived late in the night at Mercer, where we got an opportunity for a little rest, which was very acceptable, having only one night's rest out of seven. Continued in this place over Sabbath, and until Tuesday morning. How desirable is the Sabbath as a day of quiet and of devotion. I never felt it to be more so. Was invited, while I should continue in this place, to share the hospitality of Mrs. P——, whose family I found to be very agreeable and pious. Mrs. P—— and her brother J. P. S., appear to be very devoted and ready to do whatever may promote the glory of God and the salvation of souls.

Took stage five o'clock Tuesday morning, and passing through Centreville and Butler, small, pleasant villages, arrived at Pittsburgh on the twenty-fifth. Dined with Dr. Herron. Pittsburgh is situated at the confluence of the Alleghany and Monongahela rivers, nine hundred and sixty miles above the mouth of the Ohio river. Its location is judiciously chosen. The country around, agreeably diversified with hills and vallies, together with meadows and bluffs which skirt the rivers, adds much to its charms. In point of manufactures, population and wealth, but few places in the valley of the Mississippi equal this in importance. Among its manufactories are many large iron foundries, rolling-mills, and nail factories; also large establishments of glass works, in some of which is manufactured flint glass of an excellent quality and good workmanship. The materials for making this are uncommonly good. The best of granular quartz of loose texture is obtained from a location some little distance up the Alleghany river, where there are inexhaustable quantities. It is more purely white than is often found. On this account, this place has an important advantage over most others for manufacturing the above-named article. There are also several large cotton, and many other factories, of various character. There are such immense quantities of excellent pit coal about this place, that there is no reason to fear it will ever be exhausted, or become expensive. The city is well built; but has rather a gloomy appearance, caused by the smoke of the bituminous coal so much used in their factories and dwellings. While Lowell is the Manchester, Pittsburgh is the Birmingham, of America.

There are in this city, thirteen houses of worship, and many public institutions for literature, justice, and commerce. With the name of Pittsburgh, will always be associated Braddock's defeat, which took place when he was sent to take possession of Fort Du Quesne, and with this event will also be associated the skill and prudence of Washington in conducting the retreat. Toward the evening of the day of my arrival here, took passage in the steam-boat Ohioan for Cincinnati, four hundred and fifty-five miles from Pittsburgh by the river, and calmly descended the Ohio, which winds its way through a fertile country diversified with forests, cultivated fields, and flourishing villages. On the morning of the 26th, stopped at Wheeling, Va. ninety-two miles below Pittsburgh, situated on the south side of the river, upon elevated ground, surrounded by high and steep hills. The great Cumberland road crosses the Ohio here by a ferry. It is a manufacturing town of growing importance.

Passed Marietta seventy-six miles below Wheeling, situated on the north side of the Ohio, a little above the confluence of the Muskingum. It is surrounded with a fertile country, and is one of the first settled towns in the state. The first wagon arrived from Massachusetts in 1788, and Cutler's and Putnam's names are still remembered in this place. It is a place of considerable business; has a court-house, two churches, and an academy; and from the observation I could make of it in the evening, I should think it handsomely situated.

Passed Portsmouth, situated upon the east bank of the Sciota, near its junction with the Ohio. This is a flourishing village, and has the advantage of being upon the great Ohio canal, where it enters the river. The morning of the 27th, we stopped at Maysville, Kentucky. This is a compact, well-built town, situated a little below Limestone Creek, sixty-five miles above Cincinnati. There is but a narrow strip of land, on which the village is built, between the river and a chain of high hills close in the rear of the village. Manufactures and considerable trade are carried on; and its location is favorable for business with the interior of the state.

Arrived at Cincinnati on the 28th. On our way today, near the town of Ripley, the boat took fire in the hold. There was a very stiff head wind, which blew the fire back from the furnace down the hatch way, which after taking out some goods, had been carelessly left open. It caused great alarm. The captain at once rounded the boat to the shore, and ran it in among some trees. As soon as the boat reached the land, many threw their baggage on shore, and leaped from the upper deck. The hold contained many combustible cotton goods. But the fire was subdued, and after considerable difficulty the boat was again under way.

Cincinnati is a large city for so new a country, situated in the south-west corner of the state, on the north side of the river, upon two plains; one about sixty feet above the other, both of which appear formerly to have been washed by the river. The lower plain is about fifty feet above the bed of the river at low water. The streets run parallel and cross each other at right angles; the principal ones are paved, also the bank down to the water against the business part of the city, for the accommodation of loading and unloading steam and other boats. It is well built, and to a considerable extent the buildings are made of brick. One would hardly think from the mature appearance, and from the quantity of business going forward, that the first settlement was made in the year 1789. It is not only a commercial, but also a manufacturing, place, to a large extent. The population is composed of emigrants and their descendants from New England, and the middle and some of the southern states, and also from various parts of Europe; and consequently of not a very homogeneous character. The city is well supplied with schools and seminaries of learning. There is a medical college in the city; and two miles back, upon a pleasant hill, is the Lane Theological Seminary, which promises much toward helping forward the interests of religion in the west. Good morals and religion are as well sustained in this city as in any in our land.

Took the steam-boat Chien, Captain Reynolds, for St. Louis, which by water is six hundred and ninety miles from Cincinnati. Arrived on the 30th at Louisville. This is a flourishing city situated near the falls of the Ohio, on the Kentucky side of the river, one hundred and fifty miles below Cincinnati. It is a growing place of much commercial and manufacturing business. The falls of the Ohio are twenty-two feet, and can be passed over by boats in high water only; which stage of water does not average more than two months in a year. To save expense and delay of portage around the falls, a canal has been constructed on the south side of the river at great labor and cost. It is two miles in length, fifty feet wide, and forty feet deep, and is cut part of the way through solid limestone.

The water being high, we passed over the falls. It was a sublime scene. The water about Louisville moves slowly and smoothly; but as you draw near to the falls, it increases in velocity and power. You soon find yourself in an irresistable current; and you are anxious to know whether your pilots are well skilled in their profession.—You look at them to see if they betray any fear; you find, while their attention is fixed, their countenances are serene. Your fears give way to the pleasure of the sublime. The boat shoots forward with amazing force and velocity, and very soon you find yourself gliding along in the wide-spread calm below.

The Ohio is a noble river, affording in its whole course romantic and beautiful prospects. It flows in a smooth and easy current, and is diversified on every side with rich bottom land, rolling hills, and precipitous bluffs. These hills and bluffs, in many places, rise abruptly from the shore of the river, in other places they recede some miles, but in every part are in view; and so varied is the scenery, that there is no weariness caused by monotony. No where has the hand of industry been wanting to add interest in passing through this part of the great western valley. Farms, and towns, and villages, evince the advantage that has been taken of the exuberance of the soil. The many swift-moving, panting steam-boats show that industry furnishes the means of wide-extended and profitable commerce. One can not but notice the difference in the taste and habits presented on the two sides of this river. Upon the Ohio side, New England modes and habits prevail. Upon the Kentucky side, the style of the rich Virginian planter is seen. Though almost all their buildings, except in villages, are made of logs, yet there are the customs of nobility kept up. You see a two story house, with two rooms upon each floor, and a wide, open, airy hall between. One of the lower rooms is a parlor, the other is a nursery, sleeping, and an eating room. Around this log mansion are a cluster of log cabins, the habitations of slaves. Open, frank hospitality characterizes the Kentuckian, which is pleasing to a stranger. I offered a lady in one of these mansions some tracts, which she at first declined with the enquiry, "Do you think we are heathen?" "No, madam, for the heathen cannot read; but tracts contain much that is interesting to all classes of people, and after they are read, they can be circulated among those who may not be well supplied with books." I saw but a very few houses of worship except in villages.

Passed, on the first of April, out of the waters of the Ohio into those of the Mississippi. The Ohio spreads out into a narrow sea and meets the Mississippi in the same form. Both appear to expand themselves into their most majestic forms, as though each was making an effort to claim the superiority; and when joined, they move on with united grandeur. We should expect, at the confluence of these two rivers, to find a business-going village, but instead of such a place, there is only a whiskey-selling tavern, around which are a few miserable huts.

To-day, a boy ten or twelve years old, playing about the machinery of the boat, was caught in it by the leg, and had he not been immediately seized and extricated by two men standing by, he must have been drawn wholly in and crushed to pieces. The bones were not broken, but the calf of the leg was distressingly mangled. There being no surgeon on board, I officiated in dressing his wounds.

Passed, on the second, Point Girardou, fifty miles above the mouth of the Ohio. It is pleasantly situated upon a bluff on the west side of the Mississippi. It has a fine prospect of the river, and might, under the hand of industry, become a desirable place; but the French Catholics are not an enterprising people, and it has the appearance of decay. We moved but slowly against the wind and current. Witnessed this evening a very pleasing scene, the fires of the prairies coming over the bluffs. The bluffs are two hundred feet high, and extend one or two miles along the river. At a considerable distance they looked like an illuminated city, but as we approached and had a nearer view, the illusion was dissipated. The fires had got nearly over the bluffs, and curtained them with a moderately ascending blaze, drawn up on the bluffs and let down in festoons in the ravines; and the counter part reflected from the smooth waters of the broad Mississippi, added much to the beauty and grandeur of the prospect.

Made a short stay on the third, at the landing of St. Genevieve. The village is situated a mile back from the river on the west side. It is inhabited almost entirely by French, who, in their customs and manners, are slow to depart from those established by their forefathers, who have long since passed away. To adopt new improvements, would be a step next to giving up their catholic religion and turning infidel. It is amusing to see the manner they yoke their oxen, and to learn the reason they assign for so doing. The yoke is composed of a straight piece of wood, fastened to the back side of the horns by straps of leather. They say, that in this way, they save the whole power of the ox; but that the yoke, bowed to the neck, and drawn back to the shoulder, loses the power of the head and neck. Their reasoning may satisfy themselves, but would not the thorough-going New England farmer.

To-day had a view of Herculaneum, which is situated on the west side of the river, thirty-five miles below St. Louis. It is almost surrounded by high precipitous hills, having only a narrow space for the village. There are here several shot-towers, placed on the brink of high bluffs, in which considerable business is done. Large quantities of lead, which is brought from the mines, are sold and carried to distant markets.

In travelling upon these waters, it is painful to see how few books of any value there are on board the steam-boats. Some novels are found, but the most of them are of a licentious character. Thousands of those who navigate these rivers are going to the judgment regardless of the interests of their souls, and almost entirely destitute of the bible. It gave great offence to many, that we should have religious worship in the ladies' cabin, as we did by invitation.—Complaints of obtrusion were made—"Obtruding religion—no place for such things." But profanity and gambling are no obtrusion; they are always in time and always in place. Christians must keep religion out of sight and hearing, but the wicked may be as open and obtrusive as they please. They would not have christians cast their pearls before swine. Gambling is practised on board the steamboats upon these waters to a very great extent. It is a favorite amusement with those whose minds are not sufficiently cultivated to find satisfaction in reading, or intelligent conversation. The number of black-legs who make gambling their business of life is great, and they are adepts in their profession. Their success depends very much upon their skill in cheating, and to decoy the inexperienced.*

Arrived in the evening of the fourth at St. Louis. This is a flourishing business place, situated on the west side of the Mississippi, two hundred miles above the mouth of the Ohio, and twenty miles below the mouth of the Missouri, in latitude 38 degrees 36 minutes north, and longitude 89 degrees 36 minutes west. St. Louis very much resembles Albany, N. Y. The ground ascends for about a half a mile from the river, and then spreads out into a widely extended plain, partly covered with shrubbery, back of which are open prairies. This place was settled by some French people before the year 1765. That year St. Auge De Belle Rive, with a company from Fort Charles, took possession of the place. On the 4th of May, 1780, the inhabitants were violently attacked by about one thousand Indians, and many were killed. The same year the first American born citizen came into this place. In the year 1785, the Mississippi river rose twenty feet higher than usual, and did much damage. This river does not rise so high usually as those of less extent; and one reason, and probably the principal one, is, on account of its spreading over widely extended bottom lands. In 1792 the first honey bees ever known here came from the east. In 1814, the first steam-boat, the General Pike, ascended this river to this place. It was a novel thing, and excited great admiration.

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* THE GAMBLERS' CONSTITUTION.

Whereas it is admitted by political economists and by some wealthy individuals, that employment of labor, even upon things which in themselves are useless, is praiseworthy, in that it furnishes employment for multitudes;—and whereas this country is so fruitful, that should all be employed in productive pursuits, there would be more than a supply for our markets; and whereas we would be as great philanthropists as those who advocate useless labor to give employment to the lower classes of community, and to keep up our markets; therefore resolved, that we, whose names are hereunto subscribed, do form ourselves into a society under the following constitution, viz.

Article I. This society shall be called the Fraternal Gambling Society.

Article II. This society shall be composed of all shrewd or silly men, who, to the fortunes of chance, guided by cunning deceit, are willing to risk their money and spend their time in getting rich by short methods.

Article III. It shall be the duty of this society to spend their time in gambling in any such way as they may choose; by cards, dice, billiards, lotteries, horse racing, &c. &c.

Article IV. It shall be lawful and honorable for any person belonging to this society, to cheat and defraud as much as he pleases, provided always, he conforms to rules of honor and regulations, specified in the by-laws which may be made from time to time.

Article V. Any person may withdraw from this society when he has lost all, to try his fortune in theft, highway robbery, or to commit suicide; but not to enter upon any labor which might overstock our markets, under the penalty of receiving the scorn and ridicule of all whose interest it is to promote gambling; for it is a principle with us to grow rich by taking from each other's pockets, or in any way except productive labor.

In the parts of the town built by the French, the streets are narrow. This may have been done to accommodate their propensity to be sociable, so as to enable them to talk from the windows across the streets. The French population, with a few exceptions, are Roman Catholics, noted for their indolence and dissipation. Gambling is their favorite amusement; and they have houses devoted to this object, with signs up, like the signs of whiskey venders. As gambling does not increase wealth, there are but a few rich, enterprising men among the French population.—Drunkenness is not common here, and to do away what exists, the temperance cause is doing much good. Eastern enterprise and influence is gaining ground since the town has been brought under the laws of the United States; and a new impulse is given to business. This is the central place in the west for the fur trade, which is carried on by the American Fur Company to a considerable extent; and also much business is done in lead which comes from Galena. A great number of steam-boats and other water craft of various descriptions and destinations, are seen here at almost all seasons of the year. Adventurers, of almost every description of character and nation, come here, such as trappers, hunters, miners, and emigrants, as to a starting point, to go into the still far west, many of whom seek a miserable fortune in the Rocky Mountains. The local situation of this town is such, that it will undoubtedly continue to be one of the first places for trade in the great valley of the Mississippi. There are five houses of worship, four protestant and one Roman Catholic. The catholic cathedral is built of stone, and is a large, expensive building. The protestant influence is increasing, and there are here many active, devoted christians who exert a salutary influence upon the town and vicinity around. The population is fifteen thousand.

Found Doct. Marcus Whitman here, who is appointed by the American Board of Commissioners for Foreign Missions to be my associate. He came through the central parts of Ohio, Indiana, and Illinois, and arrived a few days before me. On the seventh we had an interview with Mr. Fontenelle, who takes charge of the caravan sent out by the American Fur Company. The caravan goes a very little beyond the Rocky Mountains, for the purpose of carrying out goods for the Indian trade, and for the supply of their men who are engaged in hunting and trapping in and about the mountains, and to bring back the furs which they have taken during the year. There are about three hundred men constantly employed in and about the mountains, and more than sixty who constitute the caravan. With a much less number it would not be safe to perform this journey, as there are hostile tribes of Indians on the way, viz. the Arickaras, the Crows, and Blackfeet. Mr. Fontenelle kindly offered to accommodate us with such advantages as may be afforded in his caravan. We found it necessary to leave this place to-day for Liberty, which is one of the most western towns in the United States. We were very busily employed in making preparation for the journey, and in calling upon and bidding farewell to christian friends. There was a fire last night which destroyed a very large livery-stable, in which we lost a horse, saddle, and bridle. The old cathedral which was used for a store-house, was also burnt, and in it a very large quantity of crockery.

CHAPTER II.

Leave St. Louis for Liberty—passage up the Missouri—snags—a walk on shore—Jefferson city—River scenery—Steam-Boat Siam—Sand bars—Lexington—Steam-Boat disaster—Liberty—Navahoe Indians—ride to Cantonment of Leavenworth—amusing dialect—Caravan commence their journey—first encampment—Ioway Indians—Black-snake Hills—Nodaway river—Elk—crossed the Neshnabotana—Rich soil—rapid rise of the north branch of Neshnabotana—mode of living—mounds of the west—crossing of the Missouri—Bellevue—Missionaries.

At five o'clock P. M. went on board the steam-boat St. Charles, Capt. Shellcross, and ascended the river twenty miles; anchored at the confluence of the Missouri and Mississippi, and lay by for the night, it being dangerous to proceed in the night, on account of the many snags and sand bars in the Missouri.

On the eighth, proceeded up the Missouri by rather slow progress, and made our first stop at St. Charles, which is twenty miles above the confluence of this river with the Mississippi, and the same distance north-west from St. Louis. This is a pleasantly situated village, upon the north side of the river. The country around is interesting, and the soil of superior quality. An enterprising christian population would make this one of the most desirable places in the west. Soon after we left the shore, a boy six years old, fell overboard. The current being swift, and the boat under full way, there was no opportunity to save him. He was seen floating a short time, but before the yawl could be loosed from its fastening, and manned, he sunk and was seen no more. His mother was a widow, and with her family was removing from Kentucky to Franklin, Mo. The mother and the children lamented greatly and loudly.

Near the middle of the day, on the ninth, we struck a snag or rock, so deep beneath the turbid water, that we could not tell which it was, and it became necessary to repair one of the wheels of the boat, which was much injured. This gave us an opportunity to go on shore. Several of my fellow voyagers and myself ascended one of those high bluffs, which frequently skirt this river. This was done by climbing on our hands and feet up an elevation of several hundred feet. Here we had a delightful view of the surrounding country, with its intermingled prairie and wood land, its cultivated spots, and its hills and dales. But in attempting to return, a new difficulty interposed. I said we ascended on our hands and feet—could we return in the same way? We were compelled, by descending backwards, to use much caution, and letting ourselves down by the grass, or sometimes by a shrub or tree, and assisting each other, we came safely to the shore. We also went to a place, some distance below this, where Lewis and Clark lay by three days, waiting a better state of water. They encamped under a shelving rock, which is composed of white quartose sand of excellent quality for making flint glass, equal to that found above Pittsburgh. Saw many wild turkeys along upon the uninhabited shores.

Stopped, on the 11th, at Jefferson city, the capital of the state. It is situated on the south side of the river, upon a high eminence, a little above the Osage river. It has a great name for so small a place. The state house is of a size which would be decent for a small academy; and the governor's house would do very well for a common farmer's house in the country, but not such as we should expect for a governor in Jefferson City. But the state of Missouri is comparatively new, and this place may in time support its name.

Sabbath, twelfth, kept in my state room, and endeavored to observe the day according to the commandment; thought of my family, and imagined I could see them in the morning in the sabbath school; and then with the many children and teachers, enter the sanctuary to enjoy the privileges of public divine worship.

Monday, passed Boonsville and Franklin, small villages which have a country of rich land around them, and when brought under good cultivation, these villages must rise in importance. The scenery up this river is sufficiently diversified to excite interest and to charm. The trees along the shores are mostly oak and cotton wood, with some hacberry and buckeye. The soil is free and rich. The river makes nothing of washing away and forming islands. Sand bars and snags are so common, that, by becoming accustomed to them, we hardly think of danger. It is interesting to see how easily and how deep the trees take root in the rich soil along this river. Frequently, where the banks are washing away, the roots of the trees are exposed to full view, and generally there is only a large central root descending ten or twelve feet with small ones branching out, presenting the appearance of an inverted cone.

Found the steam-boat Siam, Capt. L. at Chariton, on board of which the St. Charles put her freight and passengers, and returned; both boats having so far discharged their freight that one could proceed with what was remaining. Having got under way, the boat run upon a sand bar, which gave it a sudden whirl about, apparently threatening a disaster, but the quicksand of which the bar was composed, soon washed away, and we went ahead again. Running aground in this river is a very different thing from what it would be in most waters; for the bars are so generally formed of quicksand, that in most instances the current around the boat sets all clear.

Soon after getting under way, on the 16th, we ran upon a bar where we were detained two and a half hours, and so frequently were we upon bars, that we made only five miles before one o'clock P. M. Called at Lexington. The village is pleasantly situated one mile back from the landing, and is surrounded by a fine country. We made only about fifteen miles headway to-day, which is so slow, that it would be more pleasant traveling by land; and also to be free from imprisonment with such shockingly profane swearers and gamblers, most of whom are intemperate.

Nineteenth, another sabbath on board the steam-boat. How great a contrast to the sacredness of the day when it is enjoyed in the christian family circle; or in the sanctuary where God is worshipped in the great congregation; or in the quiet, unobtrusive sabbath school, where attentive minds sit down to study the word of God, that they may do it; and where the teachers are heard explaining and enforcing divine truth upon the young and tender conscience.

As we passed along, I saw many children standing on the banks of the river. I thought how benevolent persons at the east had desired their religious instruction, and how much had been done for the enterprise; but it had failed to reach these. I also reflected on the examples of infidelity and vice around them, by which they are educated for destruction, and endeavored to ask the Great Benefactor of all, to do that for them, which it was not in my power to do. I contrasted in my mind the difference between kindred souls in sweet communion in the service of God to-day, and the unrestrained wickedness of ungodly men, which my eyes and ears were witnessing, and said, when will the kingdoms of this world become the kingdoms of our Lord and his Christ.

About the middle of the day, the captain and his men appeared to be given up to blind infatuation. The Siam was a new, well-built boat, had four boilers, and it was her first season. They appeared to regard no bounds in raising and applying steam. Such was the power under which she labored, that she more than trembled. For a long time I expected some disaster—looked at the captain to see if I could discover any apprehensions of danger. There was no want of evidence that there was a free use of ardent spirits. Soon the disaster came, less extensive than I feared; the main shaft, which was large and made of iron, broke, and all was over as to her going any farther.

Monday, 20. This day was spent in endeavoring to find some remedy for the disaster, but all to no purpose. It only remained to discharge her cargo upon the wilderness shore, let her passengers shift for themselves, and return with one wheel like a crippled winged fowl. Two miles above us lay the steam-boat Nelson, upon a sand bar high and dry. She ran aground upon the sabbath, and being left by a freshet in the river, is waiting for another to take it off. Our captain remarked at dinner to-day, that most of the accidents, which happen to steam-boats, take place on the sabbath; and that he did not believe it would be long before they would not run on that day. We engaged a man to take us in a wagon to Liberty, and towards evening went out into a small neighborhood of Mormons, where we lodged. They had fled from Jackson county, which they call their promised land, and to which they say they shall return. They are a poor, deluded people, and when they speak of their persecutions, they do not imitate the spirit of our Savior, who, when he was reviled, reviled not again and when he suffered, threatened not.

Rode on the 21st, twelve miles to Liberty, through a very pleasant and fertile country, sparsely inhabited, well supplied with woods, and sufficiently undulating and hilly to render it healthy. It was at that opening season of the year, when nature, arousing itself from the sleep of winter, appears with renovated beauty. Not only man, but flowers, and trees, and birds, seemed to enjoy the season and the scene. I was much charmed with the wood duck, (A.

Sponsa) which here were numerous; the variety of its colors seemed adapted to the beauty of the scenery which surrounded us. And the sprightly deer did not seem to accelerate its movements more by fear, than by love of flight.

Liberty is a small village, situated three miles north of the river, and is the county town of Clay. Has a court-house built of brick—several stores, which do considerable business, a rope-walk, and a number of decent dwelling houses.

Continued in this place about three weeks, waiting for the caravan to get in readiness. At this place it forms—men, horses and mules, and wagons, are collected and put in readiness; and from this place commences the long journey for the west. While we remained here, we had an opportunity to collect much information from those who have been to and beyond the Rocky Mountains, in regard to the country, mode of traveling, and concerning the various Indian tribes on the way. Saw Capt. Ford and Lieut. Stein from Fort Leavenworth. They are both professors of religion, and appear to be well acquainted with the Indian country. Lieut. S. has been much among the Indians, was out with the Dragoons the last year—was among the Pawnee Picts; gives a very favorable account of them, and thinks the way is prepared to establish a mission among them with fair prospects of success. He also thinks the way is prepared, or is preparing, for a mission among the Camanchès, who heretofore have been hostile, but now wish for peace and trade with the Americans. Saw also a Mr. Vaun of this place, a baptist professor, who has made two trips to Santa Fe, and has resided two years in that place. He gives a very favorable account of the Navahoes, a tribe who number about two thousand warriors. Their country lies between the head waters of the Rio Del Norte and the eastern branches of Rio Colorado. They carry on agriculture to a very considerable extent; have large herds of cattle and horses, and flocks of sheep; and do much in domestic manufactures; and have houses of good construction. They are friendly to the Americans, but not to the Spaniards. Mr. V. thinks they would readily receive protestant missionaries, and would prefer them to Roman Catholics, because of their hostility to the Spaniards. He also speaks well of the Paches, or Apaches, a small tribe on the Del Norte towards old Mexico. These have been at war three years with the Spaniards.

Saturday, May 9th, rode twenty-six miles to Cantonment Leavenworth, which is situated on the west side of the Missouri river, nearly twenty miles out of the United States. The way is through a fertile section of country, part of the distance is an open prairie, other parts are handsomely wooded, and all well adapted to cultivation. I had an introduction to several of the officers, and put up at Lieut. S's. an agreeable and religious family.

I preached three times on the sabbath, and most of the people of the garrison assembled, and gave good attention. There are a very considerable number of professors of religion attached to this station, but they have no chaplain to teach and lead them in their devotions, which is a deficiency in our military establishments. Col. Dodge and some of the other officers appear disposed to maintain good order, and I should think they exert a salutary influence. I had an opportunity, before I returned to Liberty, to take a view of the fort and adjacent country. There is much here to captivate. The buildings of the Fort are situated within an inclosure around a large, beautiful square, which is covered with green grass, and adorned with shade-trees. The whole is on an elevation of a few hundred feet, and has an interesting prospect of the majestic river flowing on silently below. The fertile country around presents a wide and fine prospect, and when settled by an industrious population, will equal the most favored parts of the earth.

Liberty, and the country around, is inhabited by people of considerable enterprise, and when it shall be brought under christian influence, there will be but a few places more inviting. There is but one presbyterian minister in this county, Rev. J. S. Y. a man of talents and very respectable attainments, and who is exerting a good influence. The baptists in this section of country are unlike those of the east. They are opposed to the benevolent operations of the day. Elder H. the pastor of the church in this place, invited Rev. Mr. Merril, a baptist missionary, located among the Otoe Indians of the Platte, and myself, to preach for him the first sabbath after our arrival. His people objected, for fear Mr. Merril would say something about the cause of temperance, or missionary efforts, and Elder H. had to withdraw his invitation. They profess to act from christian principles in refusing to give their minister any thing for support, lest they should make him a hireling.

It is amusing to observe the provincialisms which are common in this part of the country. If a person intends to commence a journey some time in the month, for instance, in May; he says, "I am going in all the month of May." For a large assembly of people, they say, "a smart sprinkle of people." The word "balance," comes into almost every transaction—"will you not have a dessert for the balance of your dinner?"—"to make out the *balance* of his night's rest, he slept until eight in the morning." If your baggage is to be carried, it will be asked, "shall I tote your *plunder?*" This use of the word plunder, is said to have originated in the early predatory habits of the borderers. They also speak of a "mighty pleasant day"—"a mighty beautiful flower"—"mighty weak." A gentleman, with whom I formed some acquaintance, invited me, when I should make "an outing" for exercise, to call at his house; for his family would be "mighty glad" to see me.

During our continuance in this place, we were hospitably entertained at the house of J. B. Esq. one of the judges of the county court. We felt under many obligations to him and Mrs. B. not only for their liberality, but also for the privilege of retirement in so kind and intelligent a family. Nor would we be unmindful of the hospitality shown us by Rev. Mr. and Mrs. Y.

May fifteenth, all things being in readiness we commenced our journey for Council Bluffs, directing our course north-west. We did not get to-day beyond the boundaries of the United States, and for the last time, for a long period to come, I lodged in the house of a civilized family.

Sixteenth, traveled to-day twenty miles, which brought us beyond the limits of civilization, and into the Indian country. Encamped on a prairie surrounded with wood. The sensations excited by the circumstances of our situation were peculiar, and such as I had not before felt :—in a wilderness, inhabited by unseen savages and wild beasts, engaged in setting our tent, preparing supper with only a few articles of furniture, the ground for our chairs, table, and bed. But all was conducted in good style ; for I would not dispense with attention to decencies, because beyond the boundaries of civilization ; and having adjusted every thing in good order, and offered up our evening devotions, we retired to rest. But how to adjust all the anxieties and feelings of the mind, so as to obtain the desired repose, was a more difficult task.

On the 17th, crossed over the east, or little, Platte, which is a very considerable river, and spent the sabbath with Mr. Gilmore, a methodist professor, and governmental blacksmith for the Ioway Indians. Saw many Indians of the Ioway, Sioux, and Fox tribes. Among these a Fox Indian and his wife were noble-looking persons, having their faces painted, the man's entirely, and the woman's in stripes, with unmixed vermilion. They felt too important to be seen noticing what was transpiring around, and seemed to think themselves the only objects to be noticed. Here is an excellent fertile tract of country, and nothing discouraging for a missionary station, except the contaminating influence of vicious white men. They wish to cultivate their land, probably more from necessity than on any other account; for their game is mostly gone. One of them came to Mr. G. to get some ploughs, and remarked, "it is hard work to dig up our ground for corn by hand." The Sioux here are only a small band who would not join Black Hawk in his war against the United States, and who are now afraid to return to their own country. The condition of these Indians is becoming more and more wretched; for while they have not the knowledge, the means, nor much of the inclination, necessary to cultivate their lands advantageously, they have an insatiable thirst for ardent spirits; and there are enough of unprincipled men on our frontiers, who, for the sake of gain, will supply them with the means of drunkenness and destruction.

On Monday, rode only twelve miles to Blacksnake Hills. Left Mr. G. with kind feelings, and shall gratefully remember his hospitality. At Blacksnake Hills, Mr. Rubedoux has a trading post, and an uncommonly fine farming establishment on the Missouri river. His buildings are on a small rise of land, having a delightful prospect in front of more than a thousand acres of open bottom land, lying along down the river; and hills on the north and east partially covered with woods. What has not nature wrought without the labor of man? The herds of cattle, and other domestic animals, have as wide a range as they choose, and fences are only necessary to prepare fields for cultivation.

The Indians here have a new mode of disposing of their dead. A scaffold is raised about eight feet high, upon which the dead are placed in rudely-constructed coffins overspread with skins.

I preferred encamping out to sleeping in the house, where I might have been subjected to many kinds of annoyances. Obtained a good supply of milk.

For several days nothing special occurred. On the twenty-second, we crossed the Nodaway river with a raft; to construct which, and get all things over, took most of the day. To construct a raft, we collect a number of dry logs, fasten them together, side by side, with barks stripped from elm trees; some few men swim across the river, taking with them one end of a rope, while the other end is fastened to the raft; it is then shoved off, the men upon the other side of the river pulling upon the rope. The raft is generally drifted considerably down stream before it is brought to land upon the opposite shore. In this manner they crossed, and re-crossed, until the baggage was carried over. Then follows the swimming over of the horses, which is attended with noise enough—hallooing of men, snorting of the horses, and throwing sticks and stones to prevent them, after having gone part of the way over, from returning.

We saw many elk, but they were too wary to be approached and too fleet to be chased, and our hunters were not sufficiently successful to obtain any. They are very large, and when their horns are on, make a very majestic appearance. We frequently found their horns on the prairie, some of which were four feet long, with large wide-spreading branches.

Sabbath, twenty-fourth, passed over a brook near which we had encamped the evening before, and remained for the day, while the caravan went on. The movements of the caravan are so slow, that we felt confident we could overtake them without any difficulty, and there being no danger from hostile Indians, we considered it our duty to rest on this holy day. The day was very warm for May, the thermometer standing, at two in the afternoon, at 88°

Monday, twenty-fifth, overtook the caravan before night.

Crossed the south branch of the Neshnabotana on a raft. Some of the men of the caravan, if not all, were much displeased, because we did not travel with them on the sabbath. To express their displeasure, they cut some of the barks, with which the raft they had made was bound together, and set it adrift. Providentially it did not drift far before it lodged against a tree, and, without much loss of time, we repaired it and passed over.

On the twenty-sixth, came to the main branch of the Neshnabotana, and commenced making a raft, the finishing of which and crossing took most of the following day. The soil of this part of the country is rich, and the grass for our horses excellent; but there are none here to till the ground, nor to gather in the ten thousand tons of hay, which might be made from the spontaneous growth. This part of the country does not yet answer the end for which it was created. The time will come, when a dense population will cover this country, who will render the sacrifice of prayer and praise to our God.

On the 28th, we rode eleven miles and came to the north branch of the N. After we had made a raft, we had a very difficult time of crossing. The water was continually and rapidly rising, and before we finished crossing, the banks were overflowed to considerable depth; and the alluvial soil was rendered too soft to sustain our horses, and they sunk so deep that they could not get along. After searching for a long time, a place was found sufficiently hard to bear up our animals when unloaded. We had to carry our baggage upon our shoulders about fifteen rods, part of the way in water mid deep, going forward and returning, until all was carried to better ground; and then we had to ride one mile to the dry prairie in water one and two feet deep. We rejoiced to find ourselves once more on firm footing. Encamped by a stream of clear water, which is rare in this part of the country, and especially at this season of the year. The waters of all this portion of country, especially of the Missouri river and its large tributary streams, are very turbid, owing to the nature of the soil over which they pass. A pail full of water, standing half an hour at the seasons of freshets, will deposit three eighths of an inch of sediment; and yet the water, when settled, appears to be of good quality and healthy.

Our mode of living, from day to day, had already necessarily become uniform. Dry bread and bacon constituted our breakfast, dinner, and supper. Our bacon we cooked, when we could obtain wood for fire; but when "out of sight of land," that is, when nothing but green grass could be seen, we eat our bacon without cooking. A very few of the simplest articles of furniture were sufficient for our culinary purposes. The real wants of life are few, artificial ones are numerous.

Thirtieth, drew near to Council Bluffs, and passed down from the high rolling prairie, through a vale two or three miles long, and a half mile wide, into the rich alluvial, and widely extended valley of the Missouri, through a section of country of uncommonly interesting scenery. The mounds, which some have called the work of unknown generations of men, were scattered here in all varieties of forms and magnitudes; and thousands in number, and perhaps I may say ten thousands. Some of these mounds were conical, some eliptical, some square, and some were parallelograms. One group of these attracted my attention more than any others. They were twelve in number, of conical form, with their bases joined, and twenty or thirty feet high. They formed about two-thirds of a circle, with an area of two hundred feet in diameter. If these were isolated, who would not say they are artificial? But when they are only a group of ten thousand others, which have as much the appearance of being artificial, who will presume to say they are the work of man? But if they are the work of art, and attest the number, the genius, and perseverance of departed nations whose works have survived the lapse of ages, we would interrogate the authors; but no voice replies to ours. All is silent as the midnight grave. "The mind seeks in vain for some clue to assist it in unraveling the mystery. Was their industry stimulated by the desire to protect themselves against inroads of invaders, or were they themselves the aggressors?" 'Are they the monuments of western Pharaohs, and do they conceal treasures which may yet be brought to light?' There is nothing plainer than that they were never designed as works of defence. But some while they admit they were not designed for offensive or defensive operations of belligerent powers, suppose they were erected as "mausoleums, and that the difference in their size was intended to convey an idea of the difference in the relative importance of those whose bones they cover." If this theory is true, the La Trappe on the Mississippi, which I had an opportunity of examining on my northern tour, which is as much as one hundred and fifty feet high, and covering about six acres, must inclose mighty bones, or the bones of a mighty monarch. I would not be understood to dissent from the belief, that there are any artificial mounds in the great valley of the west, but I believe there is a great mistake upon this subject. It is said, by those who advocate the belief that they are the work of ancient nations, that they present plain evidence of this, from the fact, that they contain human bones, articles of pottery, and the like, which evince that they were constructed for burying places of the dead. That some of them have been used for burying places, is undoubtedly true; but may it not be questionable whether they were made, or only *selected* for burying places. No one, who has ever seen the thousands and ten thousands scattered through the valley of the Mississippi, will ever be so credulous as to believe, that a five hundredth part of them are the work of man.

Crossed the Maragine river, which, though very deep, was not so wide, but that we constructed a bridge over it. Made our way many miles through the rich bottom lands of the Missouri, and crossed this noble river over against Bellevue, in a large canoe, and swam our horses and mules across, which, considering the width of the river and the strength of the current, required much effort. Went to the agency house, where I was happy to find brethren Dunbar and Allis, missionaries of the Pawnees, under the direction of the American Board of Commissioners for Foreign Missions. There is a baptist mission here composed of Rev. Moses Merrill and wife, Miss Brown, and a christian Indian woman, a descendant of Rev. D. Brainard's Indians. They are appointed by the Baptist Board to labor among the Otoe Indians, about twenty-five miles from this place, on the river Platte. These Indians are away from their intended residence, about half the time, on the hunting excursions.

Council Bluffs

A little more than a half a mile below the agency, the American Fur Company have a fort, and in connexion with which, they have a farming establishment and large numbers of cattle and horses, a horse power mill for grinding corn, &c.

CHAPTER III.

Continuance at Council Bluffs—interesting scenery—Indian curiosity—information obtained about several Indian tribes—Spasmodic Cholera—an Indian chief killed—leave Bellevue for the Black Hills—storm of rain—heavy thunder storm—Elkhorn river, the country around—Loups fork of the Platte—manner of encamping—Big Axe, Pawnee chief—Indian feasting—fourth of July—Messrs. Dunbar and Allis—thunder storm—Indian ornaments—effects of drunkenness—bite of a rattle-snake—buffalo seen—Prairie horse-fly—forks of the Platte—want of wood—swiftness of Antelopes—climate—thousands of buffalo—Badgers—prairie dog—interesting bluffs—old castle—the chimney or beacon—an alarm—Ogallallah Indians, their lodges—Black Hills.

CONTINUED in this place three weeks, waiting the movements of the caravan, who made slow progress in preparing their packages for the mountains. During our continuance here, I frequently walked over the hills bordering upon the west of the valley of the Missouri, to enjoy the pure air of the rolling prairies, and to view the magnificent prospects unfolded in the vale below. From the summit of those prominences, the valley of the Missouri may be traced until lost in its winding course among the bluffs. Six miles below, is seen the Papillon, a considerable stream from the north-west, winding its way round to the east, and uniting with the Missouri, six miles above the confluence of the Platte, coming from the west. These flow through a rich alluvial plain, opening to the south and south-west as far as the eye can reach. Upon these meadows are seen feeding some few hundreds of horses and mules, and a herd of cattle; and some fields of corn diversify the scenery. The north is covered with woods, which are not less important than the rich vales. But few places can present a prospect more interesting, and when a civilized population shall add the fruits of their industry, but few places can be more desirable.

In respect to efforts for the religious instruction and conversion of the Indians, I am convinced, from all I can learn of their native character, that the first impressions which the missionary makes upon them, are altogether important in their bearings on successful labors among them. In things about which they are conversant, they are men; but about other things they are children, and like children, the announcement of a new subject awakens their attention, their curiosity, and their energies; and it has been remarked by a methodist missionary who has labored among the Indians, that many seemed to embrace the gospel on its first being offered, and that those among the adults, who failed to do so, were rarely converted. If from any motives, or from any cause, instruction is delayed and their expectations are disappointed, they relapse into their native apathy, from which it is difficult to arouse them.

We had an opportunity, whilst we continued in this place, to collect much information about the Indians in the Sioux country from Maj. P. the agent appointed by government to the Yanktons, a band of the Sioux. He appears to be, not only intelligent and candid, but also well disposed towards Indian improvement. The following is the substance of the information, which he gave us in regard to several tribes to the north and north-west of this place: that the Omahas are situated upon the Missouri, about one hundred and fifty miles above this place, and number about two thousand. They have been well disposed towards the whites, but, owing to their intercourse with traders and trappers, and abuses which they have received from them, they are becoming more vicious in their habits, and less friendly. And yet, kind treatment would conciliate their favor, so that there would be nothing to fear, but that there might be a mission established among them with fair prospect of success.

The Yanktons are an interesting band of the Sioux, of about two thousand people. Their village is to be located on the Vermilion river, where it unites with the Missouri from the north. Maj. P. thinks this would be a very eligible place for a missionary station, and says, he will do what is in his power to aid such an enterprise.

The Ponca Indians on the south side of the Missouri, at the confluence of the L'eau qui coure, number six or eight hundred, and speak the same language as the Omahas.

The region of country, from the mouth of the Big Sioux river and that on the south of the L'eau qui coure, as high as the country of the Mandan Indians, may be classed under the general head of the Sioux country; and is inhabited by the following bands of Sioux, viz: the Yanktons, already mentioned, Santas, Yanktonas, Tetons, Ogallallahs, Siones, and the Hankpapes, who course east and west from the Mississippi to the Black Hills, and sometimes as far south as the river Platte. The real number of the relative bands cannot be correctly ascertained, but probably it is from forty to sixty thousand. Their habits are wandering, and they rely exclusively upon the chase for subsistance. Their principal trade is in buffalo robes. The traders have for many years maintained a friendly intercourse with them and generally speaking, they are much attached to white men.

The Mandans are a much more stationary people than almost any other tribe in this whole region of country, and the opportunity to establish missionaries among them is good; but on accouut of repeated ill treatment, which they have experienced, they are beginning to grow suspicious, and are loosing confidence in white men.

Our stay in this place was protracted much beyond our expectations. Two weeks after our arrival, the spasmodic cholera broke out with a great degree of malignancy. The weather was very warm, and there were showers from day to day. The habits of the men and their accommodations, probably had a tendency to induce the disease. Three died, and undoubtedly many more would have died, had it not been for the blessing attending the assiduous attention of Doct. Whitman, my associate, and the free use of powerful medicines. And had it not been for his successful practice, the men would have dispersed, and the caravan would have failed of going to the place of rendezvous. This was plainly seen and frankly acknowledged. God in mercy provided the remedy before he inflicted the scourge. This alarming disease was the means of urging our departure from this place sooner than we otherwise should have done. It was necessary to move from this place to the prairies, as the only prospect of escaping the farther ravages of the disease. Not a single new case occurred after we re-commenced our journey.

Whilst at Bellevue, a man by the name of Garrio, a half-blood Indian chief of the Arickara nation, was shot under very aggravated circumstances. Garrio and his family were residing in a log cabin on the Papillon river. Six or seven men went down to his house in the night, called him up, took him away half a mile, and shot him with six balls, scalped him, and left him unburied. The reason they assigned for doing so, was, that he was a bad man, and had killed white men. If he was guilty, who authorized them to take his life? The Arickara nation will remember this, and probably take revenge on some innocent persons. This, I apprehend, is the way Indian wars are produced. While we charge the Indians with inveterate ferociousness and inhuman brutality, we forget the too numerous wrongs and outrages committed upon them, which incite them to revenge. They cannot apprehend and do justice to such offenders. Or if they could, would it not be published as a gross

Indian murder and aggression, and a war of extermination commenced against them. When Indian offences are proclaimed, we hear only one side of the story, and the other will not be heard until the last great day.

Monday, June 22. After so long delay, we re-commenced our journey for the west. The Black Hills are to be our next stopping place. The caravan started yesterday. We passed over a rich extensive prairie, but so poorly watered, that we did not find a stream of water through the whole day. In the afternoon we had to ride in a heavy, cold rain, in consequence of which I became much chilled. Overtook the caravan, and encamped before night on a high prairie, where we could find but little wood, and it was difficult to make a fire. We had some coarse bread made of corn, and some bacon for supper. The change from the comforts to the bare necessaries of life was trying; but when I had wrapped myself in my blankets and laid down upon the ground to repose for the night, I was comfortable, and felt thankful to God for his goodness.

Being now beyond all white inhabitants, in an Indian country, and not knowing what the eventful future may unfold, I thought I could give up all my private interests for the good of the perishing heathen, if I could be instrumental of their temporal and eternal welfare. Come life or death, I thought I could say, "thy will be done." Felt strong confidence, that God would protect and provide for us, and derived great consolation from the promise, "Lo I am with you always." The very pelting of the storm upon our tent had something in it soothing, and calculated to excite the feeling that God was near.

On the 23d, the storm still continued, and we did not remove our encampment.

Towards noon on the 24th, went forward on our way and crossed the Papillon river, which occasioned much delay to get our baggage, wagons, and animals over. We did not find a suitable place for encamping until about sunset where we could be accommodated with wood and water; and before we could pitch our tent, a thunder storm, which had been gathering for a long time, came down upon us with great violence, accompanied with wind and hail. The animals of the caravan fled in different directions, some packed and some unpacked. I had but just time to unpack my mule and let him go, and it was with much difficulty I could hold my horse, which had become almost frantic under the beating hail, nor did I escape without some contusions. The lightning was very frequent, and the thunder was almost one continual roar. After a while the fury of the storm abated, and in the dark we pitched our tent and got our baggage into it, but were not able to make a fire. We took such supper as we could provide with our coarse bread and bacon, without light and without fire, and laid ourselves down to rest. During the night there were several showers which created rivulets, some of which found their way under our tent. Got a little sleep towards morning, with which we arose somewhat refreshed.

The morning of the 25th was very pleasant, and afforded a good opportunity to dry our baggage, and for the caravan to collect together their goods, which were scattered over the prairie. After having spent the forenoon in drying and adjusting them, we went forward and arrived at the Elkhorn, a very considerable river. For conveyance over this river, we constructed a boat of a wagon body, so covered with undressed skins as to make it nearly water tight. The method was very good, and we commenced crossing, but night came on before we finished, and therefore we encamped on the east side. The country here is excellent, and tolerably well supplied with wood.

On the 26th, continued carrying over our baggage, and got all over half after twelve, after which we traveled ten miles up the Elkhorn, and stopped for the night.

On the 27th, arose very early and pursued our journey, and made good progress until three P. M. when we met Messrs. Campbell and Sublette with a small caravan, returning from the Black Hills. When mountain traders meet under such circumstance, there must be mutual exchanges of friendship, more ceremonious and complicated than can be gone through with in the passing, "how do you do?" The two caravans encamped, in due form, and at respectful distance from each other.

Sabbath, 28th. The caravans continued here through the day. This gave us an opportunity to rest, and to attend to devotional exercises in our tent.

On the 29th, passed over, and traveled a good distance up Shell creek. As a traveler, I should be guilty of neglect of duty, if I should not give a description of this section of country, belonging to the Otoes on the east and the Pawnees on the west. For about twenty-five miles since we crossed the Elkhorn, and between this river and the Platte, which are about ten miles apart, there is not a single hill. It is rich bottom land, covered with a luxurient growth of grass. No country could be more inviting to the farmer, with only one exception, the want of wood land. The latitude is sufficiently high to be healthy; and as the climate grows warmer as we travel west, until we approach the snow-topped mountains, there is a degree of mildness, not experienced east of the Alleghany mountains. The time will come, and probably is not far distant, when this country will be covered with a dense population. The earth was created for the habitation of man, and for a theatre, on which God will manifest his perfections in his moral government among his moral creatures, and therefore the earth, according to divine prediction, shall be given to the people of God. Although infidels may sneer, and scoffers mock, yet God will accomplish his designs, and fulfil every promise contained in his word. Then this amazing extent of most fertile land will not continue to be the wandering ground of a few thousand Indians, with only a *very few* acres under cultivation; nor will millions of tons of grass grow up to rot upon the ground or to be burned up with the fire enkindled to sweep over the prairie, to disincumber it of its spontaneous burden. The herds of buffalo which once fattened upon these meadows are gone; and the deer which once cropped the grass have disappeared; and the antelopes have fled away; and shall solitude reign here till the end of time? No: here shall be heard the din of business, and the church-going bell shall sound far and wide. The question is, by whom shall this region of country be inhabited? It is plain that the Indians under their present circumstances will never multiply and fill this land. They must be brought under the influence of civilization and christianity, or they will continue to melt away, until nothing will remain of them but relics found in museums, and some historical records. Philanthropy and the mercy of God plead in their behalf.

We were awakened on the 30th, at the first breaking of the day, by the call, "out, out; gear up your mules." We traveled until one o'clock P. M. more than eight hours, when we halted and breakfasted. We went again on our way, and came to the Loups fork of the Platte, and stopped for the night. Most of the country over which we traveled to-day was a rolling prairie. There is nothing in this section of country to interest the geologist. I did not see a single stone, after passing the Papillon to this place, excepting a few small ones in the place where we crossed that stream, and which, on that account, is called Rock ford. It is one of the peculiarities of the dialect of the people in the westernmost states, to call small stones rocks. And therefore they speak of throwing a rock at a bird, or at a man. There are no forests in these western regions. The meadows spread out almost without bounds. There are only here and there some clumps of trees; and the rivers and smaller streams are skirted with cotton wood, elms, and willows. Whatever propriety there once was, there is none now, in calling the Indians children of the forest.

The thermometer stood to day, at noon, at 81°.

Wednesday, July 1st. Rested the last night as quietly as I should have done in a civilized country and upon a good bed. Felt cheerful in committing myself to God, to awake in this, or in the eternal world, as he shall direct.

We have a small tent made of coarse cotton cloth, forming a cone. After setting this, we stow away our baggage so as to leave a space in the centre, for our lodgings. My bed is made by first spreading down a buffalo skin, upon this a bear skin, then two or three Mackinaw blankets, and my portmanteau constitutes my pillow.

We proceeded to-day a few miles up the Loups fork, and crossed over at a good fording place, such as we did not expect to find. The river here is nearly a mile wide. After going a few miles up the river, we halted for the night. The manner of our encamping, is to form a large hollow square, encompassing an area of about an acre, having the river on one side; three wagons forming a part of another, coming down to the river; and three more in the same manner on the opposite side; and the packages so arranged in parcels, about three rods apart, as to fill up the rear, and the sides not occupied by the wagons. The horses and mules, near the middle of the day, are turned out under guard, to feed for two hours; and the same again towards night, until after sun set, when they are taken up and brought into the hollow square, and fastened with ropes, twelve feet long, to pickets driven firmly into the ground. The men are divided into small companies, stationed at the several parcels of goods and wagons, where they wrap themselves in their blankets and rest for the night; the whole however are formed into six divisions to keep guard, relieving each other every two hours. This is to prevent hostile Indians from falling upon us by surprise, or from coming into the camp by stealth and taking away either horses or packages of goods. We were permitted, by favor, to pitch our tent next to the river, half way between the two wings, which made our situation a little more retired.

Nothing special on the second. On the third, passed the village of the Tapage and Republican Pawnee Indians. These Indians have buildings which appear substantial and adapted to comfort. Many of the Pawnee Loups came to us, and received us with great civility and kindness. Big Ax, their second chief, had charge of this party. He is a man of dignified appearance, and his countenance is expressive of intelligence and benevolence. He is very friendly to white men. These Indians were going out upon their summer hunt, and upon the same route we were pursuing, and were not willing we should go on before them, lest we should frighten away the buffalo.

These Indians manifest their friendship in inviting us to feasts; and as we may attend a half a dozen in a day without being surfeited, an explanation may not be out of place. Big Ax gave the first invitation. It is not customary for those who provide the feast to sit down with their guests; therefore, Big Ax and his associates sat in dignified silence on one side of the lodge, while those of us who partook of the feast, occupied the centre. The daughters of Big Ax served us on the occasion, and bountifully helped us with boiled corn and beans. Such are their customs, that to avoid giving offence, we must eat all that is set before us, or take it away, and Mr. Fontenelle took what remained.—In the evening we were invited to two others. The first consisted of boiled corn and dried pumpkins, and the other of boiled buffalo meat. I took away what remained. We also gave the principal chiefs a feast, setting before them all the variety which our bacon and coarse bread could furnish, having it in our power to add a dish of coffe, of which luxury we partook for this once on our whole journey.

Admidst the uniformity of the prairies, there is some interesting variety. It was interesting to see the various beds in which the river has run, and which it has forsaken while it has formed new ones. Formerly, perhaps not a very few hundred years ago, this river ran a hundred feet higher than at present; and it is this process which renders these rivers so very turbid. The water of Loups fork, however, comparatively speaking, is quite clear. The botany of this section of country is very interesting. Since crossing the Elkhorn, I have noticed nine different species of grass, most of which are entirely new. The flowering plants are very numerous and beautiful, and especially the rose, which is found of almost every hue. Thermometer, at noon, 90°.

July 4th. This is a day of great noise and bustle in the states. Orators speak of the deeds and achievements of our forefathers: their audiences catch the spirit of patriotism. Not so with our company. Having almost expatriated themselves, they had forgotten their nation's birth-day; and knowing that their days of indulgence would be seasons of reveling, I forbore to remind them of it. How suitable would be a rational religious expression of gratitude to heaven, instead of the confusion and riot, which are the common demonstrations of joy on such occasions.

Sabbath, fifth. The caravan went forward a few miles and encamped. The Indians were constantly calling at our tent through the day. It was painful to witness their poor degraded condition, ignorant of God and salvation, and for want of a knowledge of their language, not able to point them to the Savior, nor to teach them their obligations to their Maker, and their duty to turn to him with their whole heart. I hope and pray that the Pawnee mission may prosper; that the disposition which Messrs. Dunbar and Allis manifest to go with the Indians and live as they live, may be followed up, until their teaching and influence are felt, and the Indians shall locate themselves upon their lands, under the influence of christianity and civilization. The mode which Messrs. D. and A. have adopted of going with the Indians where they go, appears to be the right one, and must be generally adopted to bring the numerous wandering nations and tribes to the knowledge of Christ.

It is all important that the missionary be able to speak to the heathen in the language wherein they were born. It is also important that the Indians settle down and cultivate the soil; but how can they be induced to do this before they are taught? Do any say by an interpreter? An interpreter may be employed for a while, but the missionary must become, as soon as possible, his own interpreter. And why can he not learn the Indian language as well as the trader and hunter? He can if he will exercise as much self-denial.

On the sixth, left the Loups fork very early in the morning in company with the Pawnees, and directed our course south-west for the Platte river. Towards night we had a thunder storm with heavy rains, which continued through most of the night; but under our tent we kept dry and slept so soundly, that we had our meat stolen from us without being awaked; and in our circumstances, though only about six pounds, it was a sensible loss.

After we came to the Platte, we pursued our way up the river, which is broad, but not very deep, as its name indicates. The country begins to diminish in its fertility, but still is very good. We were kept from making the progress we might, if the Indians would have permitted us to go on and leave them. The men of the caravan began to find fault with the delay, and had reason to do so, on account of the want of food, having nothing to eat but boiled corn, and no way to obtain any thing more before finding buffalo.

The intellectual powers of these Indians are very good, but need cultivation. They are fond of ornaments and variety, and not having the means of gratifying their vanity, as civilized people have, they resort to almost any thing to decorate their persons; such as porcupine quills, beads, wreaths of grass and flowers, brass rings upon their wrists, birds feathers and claws of wild beasts; the claws of a grizzly bear are an ornament of the first order; and the tails of white wolves are in high estimation. But their most universal and particular ornament is painting their faces with vermilion.

These heathen, as all others, are ignorant of the benign influence of the gospel, and therefore, while they have many interesting traits of character, they are cruel to their old men and women. Their women are compelled to do all the work—the men only hunt and go to war. Having but few horses, when they journey, they pack their old men and women, and even the blind and lame—and their dogs. I did not see among these Indians a single person having any natural deformity, nor any one who appeared to be deficient in common sense.

July ninth. To-day Big Ax came to my tent and sat by me a long time. Never did I so much wish to converse with any man and tell him about the Savior, and from the expression of his countenance, I thought he felt the same. But the gift of tongues was not imparted to me, and we could only converse with the language of signs, which can be used far better than I had anticipated.

By Mr. Fontenelle's making a large present to the Indians, they agreed to let us go on to-morrow without them. Our men could hardly have been restrained within subordination if they had not consented.

Towards the night of the 10th, we had an uncommon storm of thunder, hail, rain, and wind. The horses and mules could not be controlled, and they turned and fled in all directions before the storm. The whole caravan was scattered; but when the storm abated, they were again collected without much difficulty, and nothing was lost. If any hostile band of Indians had been about us, it would have been easy for them to have made us a prey. But the Lord not only rode upon the storm, but was also near for our defence. The scene was alarming, and yet grand and truly sublime.

Sabbath, 12th. We are in a land of dangers, but God is our preserver, and how desirable it is, that his mercies should be had in grateful remembrance, and that portion of time, which he has set apart as holy, should be observed as such. The caravan traveled a part of the day, but were under the necessity of stopping in consequence of rain, which wet their packages. It is worthy of notice, that there have been various providences, which have thus far prevented the caravan from traveling much upon the sabbath. But this day has been one of great confusion and wickedness. In consequence of the men being drenched with rain, whiskey was dealt out freely, to keep them from taking cold. Most of them became much excited, and one of the men, who took an active part in killing Garrio, stabbed a man with full intent to have pierced his heart; but the knife, by striking a rib, turned aside and only made a deep flesh wound.

I think I know the feelings of David, when he expressed a strong desire after the sanctuary of God, and to dwell in his tabernacle.

July 13th. We are not traveling through forests, nor a solitary desert, but so far as boundless meadows are concerned, the country has the appearance of being under good cultivation. We see no fields of grain secured from the beasts of the earth by fences, nor habitations of civilized men, but meadows adorned with a great variety of plants, some of which appear to be gregarious. Often some acres are diversified with great variety of colors and species.

There are two species of plants which are said to be a sovereign remedy against the poison of the rattle-snake, the virtue of one of which we had an opportunity of testing. One of our men was bitten in the foot, and before we knew his case, the poison had so far progressed, that not only his foot, but also his leg had become much inflamed and was quite painful. One of these plants was applied to the parts affected, and at once the man was convalescent, and in a few hours was well. The plant resembles the blue flag in its leaves, but differs in having them serrated. Its roots contain its healing properties, which are pounded and applied to the affected parts. Rattle-snakes, though common, are not numerous. These and other reptiles are prevented from multiplying by the fires, which every year run over the prairies.

On the 14th, the announcement of buffalo spread cheerfulness and animation through the whole caravan, and to men whose very life depended on the circumstance, it was no indifferent event. From the immense herds of these wild animals, dispersed over these beautiful fields of nature, we were to derive our subsistence. Although several were seen to-day, yet our hunters were not very successful in obtaining many.

I had heard of the prairie horse-fly, but was not aware, that it would be so very annoying, or, I may say, so very tormenting to our horses. Its bite is like the thrust of the point of a lancet, and when the fly is surfeited, or is brushed off, the blood immediately gushes out. When the caravan is in close company, there being about two hundred horses and mules, the number of the flies are so divided that they are not much felt: but when for any purpose a horse is separated from the company, he is severely tormented until he returns. On one occasion, when I rode forward to find a crossing place over a deep, muddy stream of water, these flies came around my horse in such swarms, that they put him in an agony, so that he became frantic, and I was obliged to return in full speed, otherwise I could not have kept upon my saddle. I have no doubt that a horse left alone any considerable time in this section of country in the season of these flies, would be killed.

The next day, we journeyed as usual, and about noon arrived at the Forks of the Platte. We saw a large herd of buffalo, from which we obtained a good supply of excellent meat. The buffaloes present, with their shaggy shoulders, neck, and heads, a very majestic appearance, and if their natures were unknown, their appearance would be terrific. But they are timid and inoffensive, showing no disposition to injure any person, except in self-defence, when wounded and closely pursued. Their strength is great; and although they look clumsy, they run very swiftly. It requires a horse of more than ordinary speed, to outrun them for any considerable time.

The section of country about the Forks of the Platte is very pleasant, without any high mountains in sight; but at a distance beyond the widely extended rich bottom lands, bluffs of various forms present a picturesque scenery. The entire want of forests in a large space of country around, is a disideratum which cannot be easily supplied; but probably forest trees might be cultivated to advantage. Is it not highly probable, that mineral coal will be found here as well as upon the prairies in the western states? We found no wood yesterday, nor to-day, and probably shall not for some days to come; and therefore we have been under the necessity of making our fires with the dry dung of the buffalo. The most thoroughly weather-beaten is selected, and proves to be a better substitute for common fuel than we had anticipated. Although we are in the section of country where we had fears of finding the Arickara Indians, the death of whose chief has been mentioned, and who have been residing near this place for several months past, yet we have seen no Indians since we left the Pawnees. It is supposed they have gone far up the south Fork of the Platte, to avoid the United States dragoons under the command of Col. Dodge, who are on their way to find them to call them to account for their conduct towards white men, and to form with them a treaty of peace. But they intend to keep out of the way of the dragoons, and therefore we hope to pass unmolested.

We took our course up the north-west Fork of the Platte, and towards night encamped upon its bank in our usual form, using particular caution to be prepared for an attack of the Arickaras, should any of their war parties be about us. Every man was required to see that his rifle was in good order, and to have a good supply of powder and balls. We all slept with our clothes on, so that, if called with the sentinel's fire, we might in less than a moment be ready for action; but the night passed away in quietude, and at the first breaking of the day we were awaked with the customary call of the guide.

Saw, on the 16th, the buffalo in greater numbers, and in nearer view, than previously. They are less shy than those we first found. They are more majestic than the elk, but less beautiful. The antelopes, some of which we have seen for several days past, are becoming very numerous. They are rightly named; for their speed exceeds any animal I have ever seen. Our hounds can do nothing in giving them the chase; so soon are they left far in the rear, that they do not follow them more than ten or twenty rods, before they return, looking ashamed of their defeat. Our hunters occasionally take some of them by coming upon them by stealth. When they are surprised, they start forward a very small space, and then turn, and with high-lifted heads, stare for a few seconds at the object which has alarmed them, and then, with a half whistling snuff, bound off, seeming to be as much upon wings as upon feet. They resemble the goat, but are far more beautiful. Though they are of different colors, yet they are generally red, and have a large, fine, prominent eye. Their flesh is good for food, and about equals venison.

Seventeenth. We did not go on our way as early this morning as usual, being detained by breaking an axeltree of one of our wagons. The country is more hilly, and the bluffs in some places come down to the river. Herds of buffalo are seen in almost every direction, and they are so numerous, that they have so eaten up the grass, that our animals find scanty pasture. The thermometer stood at noon at 88° Encamped a little below Cedar bluffs, so called from the few cedars scattered over them, which promise a better supply of fuel.

Commenced our journey on the 18th, at our usual early hour, to travel on until near noon before breakfast. From the change of vegetation of various kinds, birds, &c. it is evident we are ascending into higher regions of country, and an atmosphere more resembling that of the New England states. As we advance, the flowering plants are becoming less numerous; and although the middle of the day is very warm, yet the nights and mornings are more cool. The ascent is so gradual, that the change is not perceptible. Rocks begin to appear, and still we are far from the Rocky Mountains. Limestone of a light brown color is found in the bluffs, laying in horizontal strata, which might be easily worked, and to any extent. Very small black gnats, hardly discernable by the naked eye, for some days past have been numerous and very annoying; and the bite is very poisonous.

July 20. Thousands of buffalo were seen to-day and our men amused themselves with chasing and shooting at them; but it was well for the buffalo that they made poor shots. I do not feel authorized to sport with animal life, but I thought it not improper to try my horse in the chase. He run very swiftly, was not at all afraid, and would have run into the midst of them, had I not held him in check. He appeared to enjoy the sport. I shot one through the shoulders, which had received a wound, which must have been fatal. Not at that time being sufficiently acquainted with such an undertaking, as our guide afterwards said, I put myself in considerable danger; for I dismounted my horse, to have an opportunity of taking a more steady aim, than I could have done upon his back. The danger was, that, if the wounded buffalo had turned upon me, I should not have been able to have regained my seat upon the saddle, and with the speed of my horse have fled from his pursuit. But fortunately he did not rise upon me, and I returned to the caravan unhurt and unconscious of danger.

Badgers inhabit this part of the country, and from the many holes, which they dig in the ground for their dwellings, they must be very numerous, though we have seen only a few, and have killed but one. They keep near their holes, and run into them on the least approach of danger. It is of the genus ursus, about the size of the marmot, or what is often called the woodchuck, of a silvery gray color, with short legs, and in its whole aspect is interesting. I did not have an opportunity to learn many of its habits. A small animal called the prairie dog, abounds in this section of country. It takes its name, not from its appearance, but from its barking, which is like that of a very small dog. It is of a brown color, and its fur is of superior fineness. It is very shy and difficult to be taken. Was it not for this last circumstance, I should think it might be an important article of traffic.

Passed, on the 21st, many uncommonly interesting bluffs composed of indurated clay; many of them very high, with perpendicular sides, and in almost every imaginable form. Some appeared like strong fortifications with high citadels; some like stately edifices with lofty towers. I had never before seen any thing like them of clay formation. And what adds to their beauty is, that the clay of which they are composed, is nearly white. Such is the smoothness, and regularity, and whiteness, of the perpendicular sides and offsets; and such the regularity of their straight and curved lines, that one can hardly believe that they are not the work of art.

It was a very warm day. The thermometer stood at noon at 90°, and five o'clock P. M. at 100°. There were no prairie winds as usual. Almost every day winds blow over the prairies like sea breezes, or trade winds. They generally commence about eight in the morning, and continue through the day. These winds render it comfortable traveling, although the thermometer may range high.

Encamped to-day near what I shall call the old castle, which is a great natural curiosity. It is situated upon the south side of the Platte, on a plain, some miles distant from any elevated land, and covers more than an acre of ground, and is more than fifty feet high. It has, at the distance of the width of the river, all the appearance of an old enormous building, somewhat dilapidated; but still you see the standing walls, the roof, the turrets, embrasures, the dome, and almost the very windows; and the guard houses, large, and standing some rods in front of the main building. You unconciously look around for the enclosure, but they are all swept away by the lapse of time—for the inhabitants, but they have disappeared; all is silent and solitary. Although you correct your imagination, and call to remembrance, that you are beholding the work of nature, yet before you are aware, the illusion takes you again, and again your curiosity is excited to know who built this fabric, and what have become of the by-gone generations. I found it imssible to divest myself of such impressions. The longer d the more minutely I examined it, the more I saw to mire; and it reminded me of those descriptions of power d grandeur in ruins, of which we have read, of ancient nes and nations.

Encamped at noon of the 22nd, near another of nature's nders. It has been called the chimney; but I should y, it ought to be called beacon hill, from its resemblance what was beacon hill in Boston. Being anxious to have near view, although in a land of dangers, I concluded to ke an assistant and pass over the river to it. The river nere we crossed was about a mile wide, shallow and full quicksand, but we passed it without any particular difulties. We rode about three miles over a level plain, and me to the base. This distance from the other side of e river did not appear more than a mile, so deceptive are stances over plains without any landmarks. This beacon l has a conical formed base of about half a mile in cirmference, and one hundred and fifty feet in height; and ove this a perpendicular column, twelve feet square, and ghty feet high; making the whole height about two huned and thirty feet. We left our horses at the base, and cended to the perpendicular. It is formed of indurated y or marl ,and in some parts, is petrified. It is of a ht chocolate, or rufous color, in some parts white. Near e top were some handsome stalactites, at which my assisnt shot, and broke off some pieces, of which I have taken small specimen. We descended, and having finished my rvey, had but just mounted our horses, when we saw o bands of buffalo, six or eight hundred in number comg full speed towards us, taking their course down the ver. We knew some body must be pursuing them, and , from indications for two days past, we had suspected dians near, we thought it would be the safest for us to ake and secure a speedy retreat to the caravan, and set off in haste for the river, which at the nearest point was two miles distant. Very soon we saw a man on horseback coming full speed towards us—he stopped and gave a signal for others behind him to hasten on, and at once we saw a band of men coming full rush. We put our horses to their utmost speed, and when we thought our retreat to the river fully secured, we stopped and took an observation with a large spy-glass, which we had taken the precaution to have with us, and found they were white men, who had come from a fort of the American Fur Company at the Black Hills, to meet the caravan. Mr. Fontenelle, the commander of the caravan, saw the movement, was alarmed for our safety, and came out in all haste, with a number of armed men, to our assistance. But all resulted in friends meeting friends. There were some Ogallallah Indians near us, who came to our camp in the evening. Thermometer 90°.

On the 23d, after traveling a few miles, we encamped near Scott's bluffs. These are the termination of a high range of land running from south to north. They are very near the river, high and abrupt, and what is worthy of notice, there is a pass through the range a short distance back from the river, the width of a common road, with perpendicular sides two or three hundred feet high. It appears as though the part forming the bluffs had been cut off, and moved a few rods to the north. Instead of journeying, the naturalist would desire weeks to examine the interesting scenery of this section of country, and the more minute his examination the more would his curiosity be gratified.

This whole country appears to abound in magnesia, so that epsom salts are found in almost every part; in some places in large quantites in a crystalized state. Our horses and mules were disposed to make these a substitute for common salt. Thermometer to day stood at 90°.

While we were encamped at noon of the 24th, and our horses and mules were turned out under guard, and we were preparing our breakfast, or what should be dinner, we were alarmed with the call, "secure your animals! secure your animals!" I looked around to see what was the cause of the alarm, and saw at about a mile and a half distance, a considerable number of Indians coming on horse back at full speed. We had not more than half secured our animals and prepared for defence, when the Indians were close upon us; whether friends or foes we could not tell, until they were nearly within rifle shot, when they, according to custom, as an expression of friendship, fired their guns into the air, and then rushed into our camp, and exchanged salutations of peace. They were Ogallallahs, headed by eight of their chiefs. They were clad in their war habiliments, and made somewhat of a terrific appearance. The chiefs dined with us, were very talkative among themselves; for, not having any good interpreter, we could not join in conversation with them. Every thing, however, went on pleasantly, and to mutual satisfaction. They told us their whole village was only a few hours travel ahead of us, going to the Black Hills for the purpose of trading.

On the 25th, the heat was very oppressive in the middle of the day, there not being as much wind as common. Thermometer 92°. Towards evening came to the main village of the Ogallallahs consisting of more than two thousand persons. These villages are not stationary, but move from place to place, as inclination or convenience may dictate. Their lodges are comfortable, and easily transported. They are composed of eight or ten poles about eighteen feet long. When they encamp, these poles are set up in a circular form, the small ends fastened together making an apex, and the large ends are spread out so as to enclose an area of about twenty feet in diameter. The whole is covered with their coarse skins, which are elk, or buffalo, taken when they are not good for robes. A fire is made in the centre, a hole being left in the top of the lodge for the smoke to pass out. All that they have for household furniture, clothing, and skins for beds, is deposited around according to their ideas of propriety and convenience. Generally not more than one family occupies a lodge. These are the finest looking Indians I have ever seen. The men are generally tall and well proportioned; the women are trim and less pendulous than what is common among Indian women, and all were well dressed, and for heathen, cleanly. They came around us in multitudes, and manifested great curiosity to see whatever we had. I did not know why, but my boots were particularly examined, probably they had never seen any before, as moccasons are worn not only by Indians, but also by traders and hunters.

Sabbath, 28th. The caravan moved on a little way to the crossing place of the Platte, near Larama's fork in the Black Hills, and encamped for the day. This gave us an opportunity for reading and devotion. Some of the Ogallallahs came to my tent while I was reading the bible, and observed me so attentively, that I was led to believe that they were desirous to know what I was doing, and why I was spending my time in retirement. I endeavored to make them understand by the language of signs, that I was reading the book of God, which teaches us how to worship him, and I read to them aloud, and showed them how they must read, and they pronounced letters and words after me. When we in this way read the word Lord, I endeavored to teach them its meaning, and that He is to be worshiped. After spending some time in these exercises, I sang a hymn, which greatly interested them. They took me by the hand, and the expression of their countenance seemed to say, we want to know what all this means, and why you employ your time so differently from others? My spirit was pained within me, and I anxiously desired to understand their language, that I might tell them about Christ, the only

Savior. The enquiry arose forcibly in my mind, why will not some of the many christian young men of the east, exercise so much self-denial, if it can be called self-denial, as to come and teach them the way of salvation? Would it be a cross to be engaged in such heavenly work? In such a cross what christian would not glory? And if there should be any tribulations attendant on the enterprise, would they not, like St. Paul, glory in tribulations?

At evening passed over the Platte, and went a mile and a half up to the fort of the Black Hills, and encamped near the fort in our usual form.

CHAPTER IV.

Black Hills—day of indulgence—buffalo dance—the desire of Indians for instruction—met the chiefs in council—re-commenced our journey for rendezvous—Anthracite coal—species of wormwood—Red Bute—Traces of grizzly bears—geology—Rock Independence—Rocky Mountains—perpetual snow—valley through the mountains—"thunder spirits" gone—an alarm—waters of the Colorado.

THE Black Hills. There is nothing in the color of the soil or rocks to give them this name, but they are so called from their being covered with shrubby cedars, which give them a dark appearance when seen at a distance. The alluvial soil upon the rivers and in the vallies is very good, but upon the higher lands and hills, the soil is thin and rather barren, and in many parts full of stones which are worn smooth by the action of water, and are of various kinds and forms. One spur of the Rocky Mountains is seen from this place, which is forty or fifty miles distant, and is probably five thousand feet high.

A day of indulgence was given to the men, in which they drink as much as they please, and conduct as they may choose. It was found that ardent spirits excited so many evil spirits, that they may be called legion.

A Mr. G. shot a man by the name of Van B. with the full intention to kill him. The ball entered the back and came out at the side. Van B. exclaimed, "I am a dead man;" and after a little pause said, "no, I am not hurt." G. on this seized a rifle to finish the work, but was prevented by some men standing by, who took it from him and fired it into the air.

Twenty-eighth. The day of indulgence being past, a quiet day followed. The exhilaration was followed by consequent relaxation, and the tide of spirits which arose so high yesterday, ebbed to-day proportionably low. The men were seen lounging about in listless idleness, and could scarcely be roused to the business of making repairs and arrangements, for the long journey yet before us. The Indians were active, and manifested a disposition to be sociable and kind, and also to open a trade with us in various articles, such as moccasons, belts, and dressed skins; and wanted in return knives, awls, combs, vermilion, &c.

Although the nights were cool, yet the thermometer stood in the middle of the day at 98°, but the heat was relieved by the customary prairie winds.

On the 29th, the Indians had a buffalo and dog dance. I witnessed the former, and was content to dispense with the latter. In the buffalo dance, a large number of young men, dressed with the skins of the neck and head of buffalos, with their horns on, moved around in a dancing march. They shook their heads, made the low bellowing of the buffalo, wheeled, and jumped. At the same time men and women sung a song, accompanied with the beating of a sort of drum. I cannot say I was much amused to see how well they could imitate brute beasts, while ignorant of God and salvation. The impressive enquiry was constantly on my mind, what will become of their immortal spirits? Rational men imitating beasts, and old gray-headed men marshalling the dance! and enlightened whites encouraging them by giving them intoxicating spirits, as a reward for their good performance. I soon retired, and was pleased to find, that only a small part of the Indians took any part in the dance.

One of the men, whom I tried to instruct last sabbath, came to me again, and wished me to instruct him once more. Which I did, and endeavored to point him to God; and sang the hymn, "Watchman, tell us of the night."

He, and some others with him, shook hands with me, as a token of their satisfaction. He went away and brought others with him, and I went through the same exercise again; and they again shook hands with me. This was several times repeated. These Indians appear not only friendly to white men, but also towards each other. I saw no quarreling among them. Their minds are above the ordinary stamp, and the forms of their persons are fine.—Many of them are "nature's grenadiers." The women also are well formed, their voices are soft and expressive, and their movements graceful. I was agreeably surprised to see tall young chiefs, well dressed in their mode, leading by the arm their ladies. This was not what I expected to see among "savages." It is true they are heathen in all the guilt of sin, and without God in the world, and without hope; but in decency and politeness, as well as in many other particulars, they differ from those Indians on our frontiers, who have had more intercourse with bad white men, and who have had access to whiskey.

On the 30th, met in council with the chiefs of this tribe, to lay before them the object of our tour, and to know if they would wish to have missionaries sent among them to teach them to read and write, and especially how to worship God. They expressed much satisfaction with the proposal, and said they would do all they could to make their condition comfortable. There can be no doubt, that this community of the Sioux would be a promising field for laborors. They are inquisitive, and their language is distinct and sonorous.

Nothing special occurred on the 31st. Thermometer stood at 81°.

August 1st. At half past eight in the morning, we recommenced our journey, and our next point is across the Rocky Mountains where the general rendezvous will be held. Our wagons were left at the fort of the Black Hills, and all our goods were packed upon mules. Several of our company went out into various parts of this country to hunt and trap, but as many more joined us for the mountains, so that our number is about as great as it has been. Mr. Fontenelle stopped at the fort, and Mr. Fitz Patrick took his place in charge of the caravan. When we called for our bill, Mr. Fontenelle said he had none against us; for if any one was indebted, it was himself, for what Doct. Whitman had done for him and his men. We received from him and his men many kind attentions, which we shall gratefully remember.

Sabbath, 2nd. Had some opportunities for devotional exercises, but felt the loss of the privileges of God's house.

We found on the 3d but very little grass for our horses and mules, owing to three causes; the sterility of the soil, the proximity to the snow-topped mountains, and the grazing of numerous buffaloes and antelopes. To save the distance of following the bends of the river, we passed to-day over some rough and somewhat dangerous precipices. I found to-day, and also before we arrived at the Black Hills, some specimens of anthracite coal. Mr. Fontenelle said this was the first discovery of coal in this region of country. If it should be found in great quantities, it will supply for fuel the want of wood. There are appearances of iron ore, and also of volcanic eruptions. A range of mountains, a spur of which is seen from Larama's fork in the Black Hills, runs parallel with the river at ten or fifteen miles distant, and some of the peaks are very high.

August 4th. The country was more level and fertile. I discovered more anthracite coal, and appearances which indicate that it may be found in large quantities; also, in one place, yellow sand stone of remarkably fine texture. It undoubtedly would answer an excellent purpose for polishing metals. A wild wormwood grows in great quantities and very large in this region, where the soil is gravelly and barren. Some of it grows eight or ten feet high, and four or five inches in diameter, and is an obstruction to traveling. It is generally called wild sage. Scarcely any animal will taste it unless compelled by extreme hunger. The prairie hen crops its buds or leaves, which renders its flesh bitter and unpalatable for food. I saw some granite to-day of a dark gray color, like the granite in the Atlantic states. What I had seen before in boulders was of the red cast, like that which is found about lake Superior; but very little of this since we left the United States.

On the 5th, we arose at the first breaking of day and proceeded on our route, making forced marches through this barren region. Encamped towards night at a place called the Red Bute, which is a high bluff of land, of the color of red ochre, but composed of clay somewhat indurated. This is a central place for Indians traveling east or west, north or south. Here the north-west branch of the Platte, along which we have been traveling, comes from a southern direction, the head of which is about one hundred and fifty miles distant. From the Red Bute we pass over to the Sweetwater, a branch of the Platte, which comes from the west, and is remarkable for its purity. We saw to-day tracks of grizzly bears, which were perfectly fresh. One with a large cub passed out of some gooseberry and currant bushes near the river, as we proceeded around to an open spot of ground for an encamping place. I did not have an opportunity to see them, but their tracks manifest them to be frightful. Their strength is astonishingly great. Lieut. Stien of the dragoons, a man of undoubted veracity, told me he saw some buffaloes passing near some bushes, where a grizzly bear lay concealed; the bear with one stroke tore three ribs from a buffalo and laid it dead. It has been said, if you meet one of these bears, you must either kill or be killed. It is not so. Unless you come upon them suddenly, or wound them, if you will let them pass off unmolested, they will in most cases withdraw, showing that it is true that the fear of man is upon them as well as upon other beasts.

Sixth. The geology of these regions is becoming more interesting, as we draw near the mountains. I saw to-day, not only considerable granite in situ, but also a considerable quantity of the most beautiful serpentine I ever beheld. It was semi-transparent, and very deep green. I very much wished to take some specimens, but my journey was too long and too far west. Encamped a few miles east of Rock Independence.

Passed Rock Independence, on the 7th. This is the first massive rock of that stupendous chain of mountains, which divides North America, and forms, together with its barrens on each side, a natural division. This rock takes its name from the circumstance of a company of fur traders suspending their journey, and here observing, in due form, the anniversary of our national freedom. It is an immensly huge rock of solid gneiss granite, entirely bare and covering several acres. We came to the Sweetwater, which on account of its purity deserves its name. In one place, it passes a small branch of the mountains, through a narrow chasm only thirty or forty feet wide, and more than three hundred feet high. The caravan passed around the point of this mountain, and to obtain a better prospect of this natural curiosity, I left them and rode to it. A deep-toned roar is heard as it dashes its way through the rocky passage. The sight is soon intercepted by its winding course and the darkness caused by the narrowness and deepness of the avenue. Passed to-day several small lakes of crystalized epsom salt, from which the water in the drouth of summer is evaporated. I rode into one of them to examine the quality and depth, but finding my horse sinking as in quicksand, I was glad to make a safe retreat. Whatever may be beneath, whether salt in a less solid state than on the surface, or quicksand, yet tons, and perhaps hundreds of tons, of good quality might be easily collected.

The mountains are indeed *rocky mountains*. They are rocks heaped upon rocks, with no vegetation, excepting a few cedars growing out of the crevices near their base. Their tops are covered with perpetual snow, which are seen on our left and before us. As we advanced, the atmosphere was increasingly more chilling through the night and most of the day, excepting the middle, which to-day was very warm; the thermometer standing at 84°.

Sabbath, 9th. I endeavored to supply the absence of the privileges of the sanctuary and ordinances, as well as I could by reading and recalling to mind portions of the scriptures, hymns, and the doctrines of our excellent, but neglected, catechism. One needs to be on heathen ground to realize the solitariness of absence from the social worship, where

"The cheerful songs and solemn vows
Make their communion sweet."

On the 10th, cold winds were felt from the snow-topped mountains to an uncomfortable degree. The passage through these mountains is in a valley, so gradual in the ascent and descent, that I should not have known that we were passing them, had it not been that as we advanced the atmosphere gradually became cooler, and at length we found the perpetual snows upon our right hand and upon our left, elevated many thousand feet above us—in some places ten thousand. The highest part of these mountains are found by measurement to be eighteen thousand feet above the level of the sea. This valley was not discovered until some years since. Mr. Hunt and his party, more than twenty years ago, went near it but did not find it, though in search of some favorable passage. It varies in width from five to twenty miles; and following its course, the distance through the mountains is about eighty miles, or four days' journey. Though there are some elevations and depressions in this valley, yet, comparatively speaking, it is level. There would be no difficulty in the way of constructing a rail road from the Atlantic to the Pacific ocean; and probably the time may not be very far distant, when trips will be made across the continent, as they have been made to the Niagara falls, to see nature's wonders. In passing the Black Hills and the Rocky Mountains we heard none of those "successive reports resembling the discharge of several pieces of artillery," mentioned by some authors as *common* "in the most calm and serene weather, at all times of the day or night:" nor did we witness "lightning and thunder, pealing from clouds gathering round the summits of the hills" or mountains. "The thunder spirits, who fabricate storms and tempests," appear to have closed their labors, and the Indian tribes no longer "hang offerings on the trees, to propitiate the invisible lords of the mountains."

The geology presents some variety; for while the main ridge of the mountains are gneiss granite, yet to-day parallel ridges of red wacke have abounded. These ridges appear to be volcanic, forced up in dykes, at different distances from each other, running from east north-east to west south-west. The strata are mostly vertical, but some are a little dipped to the south.

We had an alarm, while we were encamped for noon, and the men were called to arms. They all rushed forth full of courage, rather stimulated than appalled by danger. Only one Indian made his appearance upon the hill, at the foot of which we were encamped. This was taken as an indication that others were near, which was the fact; but he and they retreated.

August 11th. The last night was very cold—we had a heavy frost with ice. A little before sunrise the thermometer stood at 24°. Our early morning ride was not very comfortable for myself, and less so for some of our men who were not furnished with over-coats. Our horses and mules began to show that constant labor, without sufficient food, was not favorable to strength, and some of them failed. Passed Big Sandy river, one of the upper branches of the Colorado, which empties into the gulf of California. Along its banks are some Norway and pitch pine, and a very few small white pines, and also clumps of common poplar. In some of the low vales, there were beautiful little fresh roses, which bloomed amidst the desolations around. "How ornamental are the works of nature! She seems to decorate them all, as if each spot was a garden, in which God might perchance walk, as once in Eden." Encamped upon New Fork, a branch of Green river.

CHAPTER V.

Arrive at rendezvous—trappers and hunters—four Indian nations—Flatheads and Nez Perces, no reason why so called—surgical operations—an interview with the Flathead and Nez Perce chiefs—their anxiety for religious instruction—return of Doct. Whitman—Shoshones and Utaws—mountain life.

On the 12th, we arose at the first breaking of the day, and continued our forced marches. Although we were emerging from the mountains, still peaks covered with perpetual snow were seen in almost every direction, and the temperature of the air was uncomfortable. I found to-day some handsome calcedony, of which I took a specimen; and also green stone, quartz, and trap in large quantities. In the afternoon, came to the Green river, a branch of the Colorado, in latitude 42°, where the caravan hold their rendezvous. This is in a widely extended valley, which is pleasant, and the soil sufficiently fertile for cultivation, if the climate was not so cold. It is like the country we have passed through, an almost entire prairie, with some woods skirting the streams of water.

The American Fur Company have between two and three hundred men constantly in and about the mountains, engaged in trading, hunting, and trapping. These all assemble at rendezvous and bring in their furs, and take new supplies for the coming year, of clothing, ammunition, and goods for trade with the Indians. But few of these ever return to their country and friends. Most of them are constantly in debt to the Company, and are unwilling to return without a fortune; and year after year passes away, while they are hoping for better success.

Here were assembled many Indians belonging to four different nations; the Utaws, Shoshones, Nez Perces, and Flatheads; who were waiting for the caravan to exchange furs, horses, and dressed skins, for various articles of merchandise. I was disappointed to see nothing peculiar in the shape of the Flathead Indians, to give them their name. Who gave them this name, or for what reason, is not known. Some suppose it was given them in derision for not flattening their heads, as the Chenooks and some other nations do, near the shores of the Pacific. It may be so, but how will those, who indulge this imagination, account for the Nez Perces being so called, since they do not pierce their noses? This name could not be given them in derision, because those near the Pacific, who flatten their heads, also pierce their noses. That those names are given by white men, without any known reason, is evident from the fact, that they do not call each other by the names which signify either flat head or pierced nose.

While we continued in this place, Doct. Whitman was called to perform some very important surgical operations. He extracted an iron arrow, three inches long, from the back of Capt. Bridger, which he had received in a skirmish three years before, with the Blackfeet Indians. It was a difficult operation in consequence of the arrow being hooked at the point by striking a large bone, and a cartilaginous substance had grown around it. The doctor pursued the operation with great self-possession and perseverance; and Capt. Bridger manifested equal firmness. The Indians looked on while the operation was proceeding with countenances indicating wonder, and when they saw the arrow, expressed their astonishment in a manner peculiar to themselves. The skill of Doct. Whitman, undoubtedly made upon them a favorable impression. He also took another arrow from under the shoulder of one of the hunters, which had been there two years and a half. After these operations, calls for surgical and medical aid were constant every hour in the day.

After spending a few days in collecting and digesting information in regard to this country and the condition of the people, we had an interesting interview with the chiefs of the Nez Perces and Flatheads, and laid before them the object of our appointment, and explained to them the benevolent desires of christians concerning them. We then enquired whether they wished to have teachers come among them and instruct them in the knowledge of God, his worship, and the way to be saved; and what they would do to aid them in their labors. The oldest chief of the Flatheads arose, and said, he was old, and did not expect to know much more; he was deaf and could not hear, but his heart was made glad, very glad, to see what he had never seen before, a man near to God, (meaning a minister of the gospel.) Next arose Insala, the most influential chief among the Flathead nation, and said, he had heard, a man near to God was coming to visit them, and he, with some of his people joined with some white men, went out three days' journey to meet him, but missed us. A war party of Crow Indians came upon them, and took away some of their horses, and one from him which he greatly loved, but now he forgets all, his heart is made so glad to see a man near to God. There was a short battle, but no lives lost.

The first chief of the Nez Perces, Tai-quin-watish, arose and said, he had heard from white men a little about God, which had only gone into his ears; he wished to know enough to have it go down into his heart, to influence his life, and to teach his people. Others spoke to the same import, and they all made as many promises as we could desire.

The Nez Perce and Flathead Indians present a promising field for missionary labor, which is white for the harvest, and the indications of divine providence in regard to it are plain, by their *anxiety* to obtain christian knowledge. Taking the various circumstances under deliberate and prayerful consideration, in regard to the Indians, we came to the conclusion, that, though many other important stations might be found, this would be one. So desirable did this object appear, that Doct. Whitman proposed to return with the caravan and to obtain associates to come out with him the next year, with the then returning caravan, and establish a mission among these people, and by so doing, save at least a year, in bringing the gospel among them. In view of the importance of the object, I readily consented to the proposal, and to go alone with the Indians the remainder of my exploring tour. Dr. Whitman on further consideration felt some misgivings about leaving me to go alone with the Indians, lest, if any calamity should befall me, he should be blamed by the christian public. I told him to give himself no uneasiness upon this subject; for we could not go safely together without divine protection, and with it, I could go alone. I felt no reluctance to the undertaking; having a confidence that the presence of God would go with me, and that He would in his providence provide for, and protect me.

Met with the chiefs again by appointment, and had much the same conversation as before. I stated to them the contemplated return of Doct. Whitman. They were much pleased, and promised to assist me, and to send a convoy with me from their country to Fort Walla Walla on the Columbia river. They selected one of their principal young men for my particular assistant, as long as I should have need of him, who was called Kentuc; and I engaged a *voyageur*, who understood English, and also Nez Perce sufficiently well to interpret in common business, and some of the plain truths of our holy religion, to go with me while I should continue with these tribes.

We did not call together the chiefs of the Shoshones and

Utaws, to propose the subject of missions among them, lest we should excite expectations which would not soon be fulfiled. We were more cautious upon this subject, because it is difficult to make an Indian understand the difference between a proposal and promise. The Shoshones are a very numerous nation, and appear friendly. They are probably most destitute of the necessaries of life of any Indians west of the mountains. Their country lies south-west of the south-east branch of the Columbia, and is said to be the most barren of any part of the country in these western regions. They are often called Snakes and Root Diggers, from being driven to these resorts to sustain life; and parts of the year they suffer greatly from hunger and cold.—They are more squalid than any Indians I have seen; but their poverty does not lessen their need of salvation through Christ. The Utaws are decent in their appearance, and their country, which is toward Santa Fe, is said to be tolerably good.

A few days after our arrival at the place of rendezvous, and when all the mountain men had assembled, another day of indulgence was granted to them, in which all restraint was laid aside. These days are the climax of the hunter's happiness. I will relate an occurrence which took place near evening, as a specimen of mountain life. A hunter, who goes technically by the name of the great bully of the mountains, mounted his horse with a loaded rifle, and challenged any Frenchman, American, Spaniard, or Dutchman, to fight him in single combat. Kit Carson, an American, told him if he wished to die, he would accept the challenge. Shunar defied him—C. mounted his horse, and with a loaded pistol rushed into close contact, and both almost at the same instant fired. C.'s ball entered S.'s hand, came out at the wrist, and passed through the arm above the elbow. S.'s ball passed over the head of C. and while he went for another pistol, Shunar begged that his life might be spared. Such scenes, some times from passion, and some times for amusement, make the pastime of their wild and wandering life. They appear to have sought for a place where, as they would say, human nature is not oppressed by the tyranny of religion, and pleasure is not awed by the frown of virtue. The fruits are visible in all the varied forms to which human nature, without the restraints of civil government, and cultivated and polished society, may be supposed to yield. In the absence of all those motives, which they would feel in moral and religious society, refinement, pride, a sense of the worth of character, and even conscience, give place to unrestrained dissoluteness. Their toils and privations are so great, that they are not disposed to take upon themselves the labor of climbing up to the temple of science. And yet they are proficients in one study, the study of profuseness of language in their oaths and blasphemy. They disdain common-place phrases which prevail among the impious vulgar in civilized countries, and have many set phrases, which they appear to have manufactured among themselves, which they have committed to memory, and which, in their imprecations, they bring into almost every sentence and on all occasions. By varying the tones of their voices, they make them expressive of joy, hope, grief, and anger. In their broils among themselves, which do not happen every day, they would not be ungenerous. They would see "fair play," and would "spare the last eye;" and would not tolerate murder, unless drunkeness or great provocation could be pleaded in extenuation of guilt.

Their demoralizing influence with the Indians has been lamentable, and they have imposed upon them, in all the ways that sinful propensities dictate. It is said they have sold them packs of cards at high prices, calling them the bible; and have told them, if they should refuse to give white men wives, God would be angry with them and punish them eternally: and on almost any occasion when their wishes have been resisted, they have threatened them with the wrath of God. If these things are true in many instances, yet from personal observation, I should believe, their more common mode of accomplishing their wishes has been by flattery and presents. The most of them squander away their wages in ornaments for their women and children.

The Indians, with whom I was to travel, having appointed the 21st to commence their journey for their country, a few days were occupied in writing to my family, the American Board of Commissioners for Foreign Missions, and other friends; and also in making preparations for my journey to Walla Walla. While we continued in this place, though in the middle of the day it was warm, yet the nights were frosty, and ice frequently formed.

CHAPTER VI.

Part with my associate—arrive at head waters of the Columbia—kindness of the Indians—narrow defile—geology—Jackson's Hole—wild flax—trappers go out on a hunt—mountain prospect—Trois Tetons—danger from affrighted buffalo—Pierre's Hole—Volcanic chasm—children on horseback—interesting worship with the Indians—burial of a child—scarcity of food—a timely supply—Salmon river—expected battle—geological observations—scene of mourning.

August 21st, commenced our journey in company with Capt. Bridger, who goes with about fifty men, six or eight days' journey on our route. Instead of going down on the south-west side of Lewis' river, we concluded to take our course northerly for the Trois Tetons, which are three very high mountains, covered with perpetual snow, separated from the main chain of the Rocky Mountains, and are seen at a very great distance; and from thence to Salmon river. Went only about three miles from the place of rendezvous, and encamped.

On the 22d, I parted with Doct. Whitman, who returned with the caravan to the United States. My anxious desire was, that the Lord would go with him and make his way prosperous, and make him steadfast to the object of his return, until it should be accomplished; and that, with next year's caravan, he might come with associates into this promising field, and they together reap a plentiful harvest. To-day we traveled twenty miles, through a somewhat barren country, and down several steep descents, and arrived at what is called Jackson's Hole, and encamped upon a small stream of water, one of the upper branches of the Columbia river. It was interesting to find myself, for the first time, upon the waters of this noble river. The Indians were very attentive to all my wants—took the entire care of my packed animals, cooking, &c. They preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children. The place assigned me was with the first chief.

Found some buffalo to-day, of which our men killed a small number. These were a timely supply, as our provisions were becoming scarce. The principal chief of the Flatheads kindly furnished me with a horse to relieve mine.

Sabbath, 23d. Had an opportunity for rest and devotional exercises. In the afternoon we had public worship with Captain Bridger's company, who understood English. The men conducted with great propriety, and listened with attention. I did not feel any disposition to upbraid them for their sins, but endeavored affectionately to show them, that they are unfit for heaven, and that they could not be happy in the employments of that holy place, unless they should first experience a great moral change of heart by the grace of God, since the only source of happiness in heaven consists in serving and glorifying God for ever and ever. The place of our encampment was such as would naturally fill the mind with solemnity—just above a very deep and narrow defile which we had to pass, called by the hunters Kenyan. So high were the mountains, that some of them were tipped with perpetual snow, and so narrow the passage, that twilight shades obscured the view. The distance through must occupy more than a half day's journey.

Arose very early on the 24th, and commenced our way through the narrow defile, frequently crossing and re-crossing a large stream of water which flows into the Snake river. The scenery was wild and in many parts sublime—mountains of rock almost perpendicular, shooting their heads up into the regions of perpetual snow, and in one place projecting over our path, if a zigzag trail can be called a path. Often we had to pass over the sides of mountains, which inclined at an angle of 45° toward the stream of water below, and down which packed mules have fallen, and were dashed upon the rocks. I endeavored to guide my Indian horse so cautiously, that he became unmanageable, being resolved to have his own method of choosing the way. I was under the necessity of dismounting and make the best of my way along. But on farther acquaintance with Indian horses, I learned that their dashing mode of going ahead, even in dangerous places, was preferable to the most cautious management of the American.

Geology. For some miles there was graywacke in ridges or dykes, at equal distances of six or eight rods apart, and from six to ten feet wide, rising but little above the surface of the earth, running from the south-east to the north-west; laying in strata dipping to the west at an angle of 60°. After some distance we came to a red mountain of similar character, excepting that the strata dipped to the east, at an angle of 40°. In one place where the strata of rocks and earth were in waves nearly horizontal, a section a few rods wide, of a wedge form, had its waving strata in a perpendicular position, as though the mountain had been rent asunder, and the chasm filled with the perpendicular wedge. A great diversity of the strata of rocks and earth prevailed in every part. Towards the last part of the way through this narrow defile, we came to what appeared to be magnesian limestone, stratified, of a brown color, and very hard. As we passed on, we come to dark brown gypsum, like the gypsum found in the western part of the state of New York. Here, for some distance, I was much annoyed with the strong scent of sulphuretted hydrogen, and soon saw at the foot of the mountain under the bed of gypsum a large sulphur spring, which sent up as much as thirty gallons of water per minute. Around this spring were large quantities of incrusted sulphur, and so strongly is the water saturated, that it colors the water of the river, on the side next to the spring, a greenish yellow for more than a mile below.

We passed more wooded land to-day, than all before since we left Rock Independence; among which is Norway pine, balsam fir, double spruce, and common poplar—some low cedar and mulberry shrubs, and various species of shrubbery which are not found in the United States. The Indians were very kind, and seemed to vie with each other to see which could do the most for my comfort, so that they more than anticipated my wants. Two little girls brought me a quart of strawberries, a rare dish for the season of the year. And an Indian brought me some service berries, which are pleasantly sweet, and somewhat resemble whortleberries. We encamped upon a fertile plain, surrounded by mountains, where three years before three men were killed by a small war party of Blackfeet Indians. There were seven of the white men, and when they saw the Blackfeet, they all fled in different directions, and by so doing emboldened the Indians to the pursuit. Had they stood firm and combined, it is probable they would have escaped unhurt.

We traveled four hours on the 25th, to another branch of Lewis' or Snake river, and encamped in a large pleasant valley, commonly called Jackson's large Hole. It is fertile and well watered with a branch of Lewis' river coming from the south-east, and another of considerable magnitude, coming from the east north-east, which is the outlet of Jackson's lake, which is a very considerable body of water laying back of the Trois Tetons. There are also many very large springs of water of uncommon clearness, which issue from the foot of the surrounding mountains. This vale is well supplied with grass of excellent quality, which was very grateful to our horses, and mules, and the avidity with which they helped themselves seemed to say, they would be remunerated for past deprivations.

Flax is a spontaneous production of this country. In every thing, except that it is perennial, it resembles the flax which is cultivated in the United States—the stalk, the bowl, the seed, the blue flower, closed in the day time and open in the evening and morning. The Indians use it for making fishing nets. Fields of this flax might be managed by the husbandman in the same manner as meadows for hay. It would need to be mowed like grass; for the roots are too large and run too deep into the earth, to be pulled as ours is, and an advantage, which this would have, is, that there would be a saving of ploughing and sowing. Is it not worthy of the experiment of our agricultural societies?

Kentuc, my Indian, brought me to-day some very good currants which were a feast in this land. There are several species, yellow, pale red, and black. The yellow and pale red were the best flavored.

We continued in this encampment three days, to give our animals an opportunity to recruit, and for Captain Bridger to fit and send out several of his men into the mountains to hunt and trap. When I reflected upon the probability, that I should not see them again in this world, and also that most of them would never return to their friends again, but would find their graves in the mountains, my heart was pained for them, and especially at their thoughtlessness about the great things of the eternal world. I gave each of them a few tracts, for which they appeared grateful, and said they would be company for them in their lonely hours; and as they rode away, I could only lift up my heart for their safety and salvation.

While we continued here, I took an Indian and went up to the top of a very high mountain to take a view of the scenery around. The prospect was as extensive as the eye could reach, diversified with mountains, hills, and plains. Most of the mountains were covered with woods, but the hills and plains were covered with grass, presenting less of bright green, however, than might be expected, if the summers on this side of the mountains were favored with rains as on the east. The Rocky Mountains at the east, presented the appearance of an immensely large bank of snow, or large luminous clouds skirting the horizon. The Trois Tetons were in full view, and not very far distant at the north. They are a cluster of very high pointed mountains, not less than ten thousand feet, rising almost perpendicularly, and covered with snow; five in number, but only three of them are so very high as to be seen at a *great* distance, and therefore take the above name. Here I spent much time in looking over the widely extended and varied scenery, sometimes filled with emotions of the sublime, in beholding the towering mountains; sometimes with pleasure in tracing the windings of the streams in the vale below; and these sensations frequently gave place to astonishment, in viewing the courses in which the rivers flow on their way unobstructed by mountain barriers. After some hours occupied in this excursion, I descended to the encampment, much gratified with what I had seen of the works of God. The soil in this valley and upon the hills, is black and rich, and the time will come, when the solitude which now prevails, will be lost in the lowing of herds and bleating of flocks, and the plough will cleave the clods of these hills and vales; and from many altars will ascend the incense of prayer and praise. Tai-quin-wa-tish took me to his company of horses and gave me one in token of his friendship, and probably not without the motive to enlist me in their favor. The horse was finely made, and of the beautiful color of intermixed cream and white.

On the 28th, removed camp, and passed over a mountain so high, that banks of snow were but a short distance from our trail. When we had ascended two-thirds of the way, a number of buffalo, which were pursued by our Indians, came rushing down the side of the mountain through the midst of our company. One ran over a horse, on the back of which was a child, and threw the child far down the descent, but it providentially was not materially injured.—Another ran over a packed horse, and wounded it deeply in the shoulder. The buffalo are naturally timid, yet when they have laid their course, and by being affrighted are running at full speed, it is seldom they change their direction, let what will be presented.

I noticed nothing particularly new in geology, excepting upon the highest parts of the mountains granite of very light color. Our descent was through woods more dense than those on the other side, and the most so of any since we left the waters of the Missouri. Many parts of the descent were of almost impassable steepness; and part of the way down a rough, deep ravine, in which a stream of water commences and increases from springs and rivulets to considerable magnitude, and winds its way through the valley of Pierre's Hole; in the upper part of which we made our encampment among willows in the prairie vale.

On the 29th, removed our encampment, and traveled five hours along this valley to the place, where two years before, two fur companies held their rendezvous. Pierre's Hole is an extensive level country, of rich soil, and well watered with branches of Lewis' river; is less frosty than any part we have gone through this side the rocky chain of mountains. The valley is well covered with grass, but like most other places is deficient in woodland, having only a scanty supply of cotton-wood and willows scattered along the streams. The valley extends around to the north-west, as far as the eye can reach. We expected to have found buffalo in this valley, but saw none. As parties of Blackfeet warriors often range this way, it was probable they had lately been here and frightened them away. As we were on our way from our last encampment, I was shown the place where the men of the fur companies, at the time of their rendezvous two years before, had a battle with the Blackfeet Indians. Of the Blackfeet party there were about sixty men, and more than the same number of women and children; of the white men in the valley, there were some few hundred who could be called into action. From the information given me, it appeared that these Indians were on their way through this valley, and unexpectedly met about forty hunters and trappers going out from rendezvous to the south-west on their fall and winter hunt. The Indians manifested an unwillingness to fight, and presented them tokens of peace; but they were not reciprocated. The Indians who come forward to stipulate terms of peace were fired upon and killed. When the Indians saw their danger, they fled to the cotton-wood trees and willows which were scattered along the stream of water, and taking the advantage of some fallen trees constructed as good defence as time and circumstances would permit. They were poorly provided with guns and still more poorly with ammunition. The trappers keeping out of reach of their arrows, and being well armed with the best rifles, made the contest unequal, and still more unequal, when, by an express sent to rendezvous, they were re-inforced by veterans in mountain life. The hunters, by keeping at a safe distance, in the course of a few hours killed several of the Indians, and almost all their horses, which in their situation, could not be protected, while they themselves suffered but small loss. The numbers killed on both sides have been differently stated, but considering the numbers engaged, and the length of time the skirmishing continued, it could not have been a bloody battle; and not much to the honor of civilized Americans. The excuse made for forcing the Blackfeet into battle is, that if they had came upon a small party of trappers, they would have butchered them and seized upon the plunder. If heathen Blackfeet would have done so, is this an apology for civilized white men to render evil for evil? What a noble opportunity there was for our American citizens to have set an example of humanity.

When the night drew near, the hunters retired to their encampment at the place of rendezvous, and the Indians made their escape. Thus the famous battle of Perre's Hole began and ended.*

Had worship this evening with the chiefs and as many as could assemble in one of their lodges, and explained to them the ten commandments—and after showing them their sins by their transgression of God's holy law, pointed them to the Savior, and endeavored to make them understand the way they can be saved. My method of instructing them was to give to the first chief the first commandment, by repeating it, until he could repeat it; and the second commandment to another chief in the same way, and so on through the ten, with directions for them to retain what was given to each, and to teach them to their people; and the same manner was pursued with other parts of divine truth; informing them, that at our next assembling, I shall examine them to see if they rightly understood, and retained what I committed to each. And on examination, in no case did I find more than one material mistake. I also found that they took much pains in communicating divine instruction one to another.

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* Since my return, I have seen an account of this battle, written by a graphic hand, in all the fascinating style of romance, representing the Indians as having entrenched themselves in a swamp, so densely wooded as to be almost impenetrable; and there they kept the trappers at bay, until they were re-inforced from rendezvous. When the Blackfeet saw the whole valley alive with horsemen rushing to the field of action, they withdrew into the dark tangled wood. When the leaders of the several hunting parties came into the field, they urged their men to enter the swamp, but they hung back in awe of the dismal horrors of the place, regarding it impenetrable and full of danger. But the leaders would not be turned from their purpose—made their wills, appointed their executors—grasped their rifles, and urged their way through the woods. A brisk fire was opened, and the Blackfeet were completely overmatched, but would not leave their fort, nor offer to surrender. The numerous veteran mountaineers, well equipped, did not storm the breastwork, even when the Blackfeet had spent their powder and balls, but only kept up the bloody battle by occasional firing during the day. The Blackfeet in the night effected their retreat; and the brave mountaineers assembled their forces in the morning, and entered the fort *without opposition*.

With those who have seen the field of battle, the glowing description, drawn out in long detail, looses its interest; for although I saw it, yet I did not see the dense woods, nor a swamp of any magnitude any where near.

In this place I parted with Captain Bridger and his party, who went north-west into the mountains to their hunting ground, but ground which the Blackfeet claim, and for which they will contend. The first chief of the Flathead's and his family, with a few others of his people, went with Captain Bridger that they might continue within the range of buffalo through the coming winter.

The Nez Perces, and with them the Flatheads, with whom I go, take a north-west direction for Salmon river, beyond which is their country. Our encampment for the sabbath was well chosen for safety against any war parties of Blackfeet Indians, near a small stream of water which runs through a volcanic chasm. We had passed this, which is more than one hundred feet deep, and in most places perpendicular, and encamped on the west side of the chasm, with a narrow strip of wood around on every other side. Here was a passage made for the water by *fire*. The courses, which are formed for the rivers, as forcibly prove the creating and directing hand of God, as the design manifested in the organic part of creation; and I would as unwillingly account for the positions of mountains, and vallies, and the channels of rivers, by natural phenomena, without including the power and design of God, as for the formation of plants and animals. It is true, there is more minute and curious organization in the one than there is in the other, but in both the wisdom and power of God are manifest. Took much satisfaction in reading the epistle to the Hebrews to-day, and especially the part which explains the priesthood of Christ; and also in committing myself and family, the church, and world of mankind, to God. It was pleasant to reflect on the promises, that the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ, and he shall reign for ever; and the time will come, when all shall know the Lord, and God shall be merciful to their unrighteousness, and their sins and iniquities He will remember no more.

Monday, 31st. While the Indians were packing and preparing to leave this encampment, I went and examined this volcanic chasm. It is of great length, at least several miles, and narrow considering its depth; formed with basalt in columns in many places, and in others of amygdaloid. Found many large and interesting specimens of pure obsidian, or volcanic glass—much lava and vitrified stones. I took some small specimens. In the vicinity around, there was clink stone in great abundance, which, when struck by the horses hoofs, gave a metallic sound very audibly. The soil is black, and appears to be formed of decomposed lava, and is covered with very nutritious grass.

The Indians are very kind to each other, and if one meets with any disaster, the others will wait and assist him. Their horses often turn their pack, and run, plunge and kick, until they free themselves from their burdens. Yesterday a horse turned his saddle under him upon which a child was fastened, and started to run, but those near hovered at once around with their horses so as to enclose the one to which the child was attached, and it was extricated without hurt. When I saw the condition of the child, I had no expectation that it could be saved alive. This was the second case of the same kind which occurred since I had been traveling with these Indians. They are so well supplied with horses that every man, woman, and child are mounted on horseback, and all they have is packed upon horses. Small children, not more than three years old, are mounted alone, and generally upon colts. They are lashed upon the saddle to keep them from falling, and especially when they go asleep which they often do when they become fatigued. Then they recline upon the horses shoulders; and when they awake, they lay hold of their whip, which is fastened to the wrist of their right hand, and apply it smartly to their horses; and it is astonishing to see how these little creatures will guide and run them. Children which are still younger, are put into an encasement made with a board at the back and a wicker work around the other parts, covered with cloth inside and without, or more generally with dressed skins; and they are carried upon the mothers' back, or suspended from a high nob upon the fore part of their saddles.

As we recede from the mountains the climate becomes warmer. We encamped upon another tributary of the Columbia. Tai-quin-wa-tish, the principal chief of the Nez Perces, came to me and requested me to meet in his lodge a number of their people who had separated, husbands from their wives, and wives from their husbands, and explain to them what God has said upon the subject. I readily consented, and was the more pleased with the proposal as it was without any suggestion from myself, but the result of his own reflections after what I had before said in explaining the ten commandments. When they were assembled, I read to them and explained what God has said about the duty of husbands to their wives, and of wives to their husbands; and of the duty of parents to their children, and children to their parents. I commented upon the subject, and told them, that when they marry, it must be for life. They all but two agreed to go back to their former husbands and wives. It was interesting to see that they are ready to put in practice instructions as soon as received. The chief said they wish me to instruct them in all that God has said; for they wish to do right. After I left them, they stayed a long time in the lodge of the chief, which was near my tent, and I heard them conversing on the subject until I went to sleep, which was at a late hour. They all shake hands with me when service is closed, and say the instruction is "tois" (good.)

Tuesday, September 1st. We pursued our journey to-day only about four hours. Crossed Henry's Fork, which is another branch of Lewis' river, and is itself a river of considerable magnitude, about twenty rods wide in this place, and fordable only when the water is low. After proceeding a few miles down on the north side, we encamped at an early hour in a place upon the bank of the river, well surrounded by cotton-wood with a dense growth of shrubbery. Fears of meeting a war party of Blackfeet Indians, were increased by seeing three Indians pass who were not known. Some of our chiefs went through our encampment and harangued the people, the object of which was to be prepared for defending themselves against an attack, should any enemies appear. We were mercifully preserved in safety through the night, and arose on the morning of the second and went on our way, and performed a journey of twenty-two miles over a very barren section of country. The surface is composed of quartose sand, intermixed with disintegrated amygdaloid, basalt, and obsidian. In some places were large excavations, plainly indicative of ancient volcanoes, which had not formed anything conical around them, but had spread out their melted contents in a level plain of hard lava, or amygdaloid. In some places there were conical rocks of different magnitudes at the base and of different height—none perhaps over the diameter of three rods at the base and sixty feet high. They were universally divided in the centre, as though an explosion had taken place after they were hardened. At some distance from us were some very interesting hills, rising in high cones some hundred feet—two of them, I should judge to be not far from three thousand feet. I did not have an opportunity of examining them.

We arrived at a small branch of the Salmon river, which was the first water we found through the day, and upon which was good grass for our horses. Here, after encamping, Kentuc, my Indian, caught me some excellent trout, which was a very grateful change of food.

We traveled on the 3d, four hours and a half, over a barren tract as yesterday, on which there is no vegetation except wormwood, which grows very large. We found no water until we came to the place of our encampment, which was by a marshy vale, through which a small stream runs very sluggishly. We found no wood excepting willows and wormwood in this and our last encampment Thermometer, at noon, 65°.

We traveled on the fourth, five hours, and encamped upon a stream of water, in Coté's defile, which comes out of the mountains and is lost in the barren plains below. Coté's defile passes through a range of high mountains, some of the tops of which are covered with snow. Most of the day was uncomfortably cold—some snow-squalls. Thermometer, at noon, 54°.

Received a letter from Fort Hall containing an invitation from Mr. A. Baker to spend the winter with him; but the object for which I have passed the Rocky Mountains required me to pursue my tour, and if possible to reach the Pacific Ocean, and to return to Fort Vancouver before winter. We providentially learned that a large band of Nez Perces was a few miles below us, and would come to us to-morrow. The Indians had become almost destitute of provisions, but to-day they killed a few buffalo.

The morning of the 5th was very cold. We continued in our encampment to-day, to give the band of Nez Perces an opportunity to join us, and about the middle of the day they came; the principal chief marching in front with his aid, carrying an American flag by his side. They all sung a march, while a few beat a sort of drum. As they drew near, they displayed columns, and made quite an imposing appearance. The women and children followed in the rear. Tai-quin-wa-tish, and our other chiefs arranged their people in the same order and went out to meet them; and when we had approached within ten rods of each other, all halted, and a salute was fired in which I had to take the lead.—They then dismounted, and both bands formed into single file, and meeting, shook hands with each other in token of love, and to express their joy to see one come among them to teach them things pertaining to God and salvation. The principal chief of the other band, who is called Charle, and who is the first chief of the Nez Perce nation, is a good-looking man, his countenance rather stern, intelligent, and expressive of much decision of character. I never saw joy expressed in a more dignified manner, than when he took me firmly by the hand and welcomed me.

In the afternoon I took Kentuc and rode five miles to see a prominence of interesting appearance, which I found to be a mass of volcanic rocks. It is detached from the main mountain, stands on a plain upon the east side of Coté's defile, is about a mile in circumference at the base, and rises up abruptly, having most of the west side perpendicular. It is more than two hundred feet high, has a level horizontal summit of eighty rods long north and south, and twenty rods wide. It furnishes plain evidence of having been fused and thrown up by subterranean fires.

In the evening I met with the chiefs and as many as could assemble in a lodge, and explained to those whom I had not seen before, the object of my mission. Charle, the first chief, arose and spoke very sensibly for a considerable time—mentioned his ignorance, his desire to know more about God, and his gladness of heart to see one who can teach him; and said, "I have been like a little child, feeling about in the dark after something, but not knowing what; but now I hope to learn something which will be substantial, and which will help me to teach my people to do right." I told them to-morrow would be the sabbath; and explained to them the nature of the institution, and their obligation to remember and keep it holy. They expressed their desire to obey, and said they would not remove camp, but attend to the worship of God. Providentially there came to us this afternoon a good interpreter from Fort Hall, so that to-morrow we can have public worship.

Sabbath, 6th. Early this morning one of the oldest chiefs went about among the people, and with a loud voice explained to them the instructions given them last evening; told them it was the sabbath day, and they must prepare for public worship. About eight in the morning some of the chiefs came to me and asked where they should assemble. I asked them if they could not be accommodated in the willows which skirted the stream of water on which we were encamped. They thought not. I then enquired if they could not take the poles of some of their lodges and construct a shade. They thought they could; and without any other directions went and made preparation, and about eleven o'clock came and said they were ready for worship. I found them all assembled, men, women, and children, between four and five hundred, in what I would call a sanctuary of God, constructed with their lodges, nearly one hundred feet long and about twenty feet wide; and all were arranged in rows, through the length of the building, upon their knees, with a narrow space in the middle, lengthwise, resembling an aisle. The whole area within was carpeted with their dressed skins, and they were all attired in their best. The chiefs were arranged in a semicircle at the end which I was to occupy. I could not have believed they had the means, or could have known how, to have constructed so convenient and so decent a place for worship, and especially as it was the first time they had had public worship. The whole sight, taken together, sensibly affected me, and filled me with astonishment; and I felt as though it was the house of God and the gate of heaven.

They all continued in their kneeling position during singing and prayer, and when I closed prayer with Amen, they all said what was equivalent in their language, to Amen. And when I commenced sermon, they sunk back upon their heels. I stated to them the original condition of man as first created; his fall, and the ruined and sinful condition of all mankind; the law of God, and that all are transgressors of this law, and as such are exposed to the wrath of God, both in this life and the life to come; and then told them of the mercy of God in giving his son to die for us; and of the love of the Savior, and though he desires our salvation, yet he will not save us unless we hate sin and put our trust in him, and love and obey him with all our heart. I also endeavored to show them the necessity of renovation of heart by the power and grace of the Holy Spirit. Told them they must pray to God for the forgiveness of their sins and for salvation. They gave the utmost attention, and entire stillness prevailed, excepting, when some truth arrested their mind forcibly, a little humming sound was made through the whole assembly, occupying two or three seconds.

I never spoke to a more interesting assembly, and I would not have changed my then audience for any other upon earth; and I felt that it was worth a journey across the Rocky Mountains, to enjoy this one opportunity with these heathen who are so anxious to come to a knowledge of God. I hope, that in the last day it will be found, that good was done in the name of Jesus. If christians could have witnessed this day's service, they would have *felt*, and they would be willing to *do something* adequate to the conversion of these perishing souls.

An Indian boy about sixteen years old, who belonged to the band who joined us yesterday, died this morning. He was speechless when he was brought here. We attended his funeral in the afternoon. They buried him in a very decent manner, without any heathen rites, excepting that they buried with him all his clothes and blankets. I addressed the people at the grave upon the subject of the resurrection and of the judgment. This was entirely new to them and *very* interesting. Tai-quin-wâ-tish came to my tent toward evening, and said, what I had said was "tois," it was spiritual, and now he knew more about God. After I had gone to rest they sent for me to meet with them again in one of their tents.

Monday, 7th. We traveled five hours to-day. The Indians make but slow progress in traveling with their village. It takes them a long time to pack and unpack, to set and take down their lodges. This is, however, of but little consequence to them; for wherever they are, it is their home.

They are very kind, and manifest their kindness in anticipating all, and more than all, my wants, which they have the power to supply. They consult me upon all their important business, and are very ready to follow my counsels. They are attentive to furnish little comforts. If the sun shines with much warmth into my tent, they will cut green bushes and set them up for shade. A few days since, we encamped where there were some very fragrant plants of a species of mint, and the wife of Tai-quin-wâ-tish with a few other women collected a considerable quantity, and strewed them in my tent.

Passed to-day mountains of volcanic rocks and over a more rich, black soil, where we found a good supply of grass for our horses at night.

Pursued our journey, on the 8th, as usual. Felt some soreness in my breast, arising from a cold, which began yesterday. My health thus far on the journey has been *very* good.

The Indian mode of living is very precarious, and yet they are not very anxious about the future. When they have a plenty, they are not sparing; and when they are in want, they do not complain. The Indians at this time were almost destitute of provisions, and we were approaching the Salmon river mountains, to pass over which occupies between twelve and fifteen days, and in which there are no buffalo and scarcely any other game. I felt a prayerful concern for them, that God would send them a supply before we should get beyond the range of buffalo, and was confident that we should experience the truth of God's word, that he provides for all their meat in due season; and as the cattle upon the thousand hills are his, so he would not withhold from these Indians a supply of their need.

Continued to pass basaltic mountains; and also passed some very white marl clay, which the Indians use for cleansing their robes and other garments made of dressed skins.

Their mode of doing this is by making it into a paste, and rubbing it upon the garments, and when it becomes dry, they rub it off, which process leaves the garment soft, clean, and white. We encamped to-day where they had before made an encampment a little below a steep bank. Near night I was alarmed by shouts of Indians and a general rush up the bank. I hastened up and saw great numbers running towards our camp. It proved to be a foot race, such as they frequently exercise themselves in, for the purpose of improving their agility.

September 9th, more unwell. To-day we unexpectedly saw before us a large band of buffalo. All halted to make preparation for the chase. The young men and all the good hunters prepared themselves, selected the swiftest horses, examined the few guns they had, and also took a supply of arrows with their bows. Our condition was such, that it seemed that our lives almost depended upon their success. And while they were preparing, I could not but lift up my heart in prayer to God, that he would in mercy give them judgment, skill, and success. They advanced towards the herd of buffalo with great caution, lest they should frighten them before they should make a near approach; and also to reserve the power of their horses for the chase, when it should be necessary to bring it into full requisition. When the buffalo took the alarm and fled, the rush was made, each Indian selecting for himself a cow with which he happened to come into the nearest contact. All were in swift motion scouring the valley—a cloud of dust began to arise—firing of guns and shooting of arrows followed in close succession—soon here and there buffalo were seen prostrated; and the women, who followed close in the rear, began the work of securing the valuable acquisition; and the men were away again in pursuit of the fleeing herd. Those in the chase, when as near as two rods, shoot and wheel expecting the wounded animal to turn upon them. The horses appeared to understand the way to avoid danger. As soon as the wounded animal flies again, the chase is renewed, and such is the alternate wheeling and chasing until the buffalo sinks beneath its wounds. They obtained between fifty and sixty, which was a signal mercy.

It was interesting to see how expertly the Indians use the bow and arrow, and how well the women followed up the chase, and performed their part in dressing those buffalo which were slain. After traveling six hours to-day, we encamped in a good place on the eastern branch of Salmon river, where it is of considerable magnitude. The pain in my breast changed and seated in my head, on the right side.

On the 10th, my health was no better, and I was obliged to resort to medicine. I could say with the Psalmist, "I laid me down and slept; for thou art with me." We did not remove to-day, for it was necessary for the Indians to dry their meat by what is called "jerking." The process is to cut the meat into thin pieces, an inch thick, and to spread it out upon a fixture made with stakes, upon which are laid poles, and upon these cross sticks; and then a moderate fire is placed beneath, which partly smokes, cooks, and dries, until it is so well freed from moisture, that it can be packed, and will keep without injury almost any length of time. Here we made preparation for the remainder of my journey to Walla Walla, which will probably occupy about twenty days.

September 11th. To-day the most of the Nez Perces and Flatheads left us to continue within the range of buffalo, that they might secure a larger store of provisions before winter, leaving, however, about one hundred and fifty to go with me towards Walla Walla. Before they left us, I experienced another token of their regard in a very valuable present of twenty very fine buffalo tongues, which are a great delicacy, together with a large quantity of dried meat. I reciprocated the kindness by making such presents as were in my power to bestow—among which was a britania cup to the first chief, which he highly valued, and some writing paper, requesting that this last article might be presented to those missionaries, whom I had encouraged him to expect next year.

After traveling three hours, we encamped upon the same branch of the Salmon river, to give the Indians an opportunity to dry their meat more thoroughly.

Pursued our journey, on the 12th, down the eastern branch of Salmon river five hours. The valley through which this river runs is generally fertile, and varies from one to three or four miles in width, but as we advanced toward the Salmon river mountains, the mountains upon each side increased in height and converged towards each other. They presented some noble prospects. It is a custom with Indians to send out numbers of their best hunters and warriors, in different directions, to see what they can discover; and especially when they are apprehensive any enemies may be near. We had evidence, from tracks recently made, that

Indians of some other nation, or tribe, were about us; and therefore more than usual numbers of our men were flanking and ahead. On the banks of the river down which we were traveling, there was a dense growth of willows, extending, however, only a few rods into the bottom-lands. About two in the afternoon, we were all very much alarmed to see our men, who were out as hunters and guards upon the hills, running their horses full speed, in an oblique direction towards us. Two of them were our principal chiefs. We knew that they had discovered something more than ordinary, but what we could not conjecture. Being in a country where war parties of Blackfeet Indians often range, our thoughts were turned upon danger; and soon our fears were increased by seeing on the sides of the mountains at our left, clouds of dust arise, and in the obscure distance were seen men descending as swiftly as their horses could run. They were so far off that we could not determine who they were. At the same time our two chiefs on the hills halted and made signals, which we did not understand. In addition to this, some of the Indians said they saw Blackfeet Indians in the willows, not far off, between us and the chiefs; and our belief was confirmed that it was so, by two deer rushing from the willows towards us, and when they saw us, instead of returning, they only declined a little to the left, and passed before us. These enquiries arose in my mind: Why have the chiefs halted? Do they see enemies between us and themselves? Are their signals to give us warning of danger? What so frightened the deer that they rushed out towards us? We were all halted, and had made what preparation we could for battle. As we did not know in what part of the willows to make the attack, we were waiting for our enemies to commence the fire, and were expecting every instant to have their balls poured in upon us. It was a moment of awful suspense. We sent out a few men upon an eminence to our right, to see what they could discover, and they soon returned without having seen any enemies. The two chiefs upon the hills who were now joined by those who rushed down the mountains, and who proved to be some of our own men, applied their whips to their horses, and in full speed came to us; and Charle, the first chief, rode up to me, and smiling, reached out his hand and said, "cocoil, cocoil," (buffalo, buffalo.) Thus ended the battle; and the remainder of the day was spent in killing and dressing buffalo, which was far more pleasant than fighting Blackfeet Indians. This made a desirable addition to their stock of provisions. We encamped in this place, which supplied a plenty of good grass for our horses, and where there was no want of fuel.

The inflammation in my head still continued with throbbing, pain, and fever—my pulse one hundred a minute. Bled myself again and took medicine. Thermometer, at noon, 73°.

Sabbath, 13th. My health no better, and my strength was failing. I felt that all was right, and that I needed this trial to lead me to an examination of my spiritual condition, my motives in engaging in this mission, and whether I could give up all for Christ to promote his kingdom in the world. I thought I could surrender all into the hands of God, my soul to my Redeemer, and my body to be buried by these Indians in this desert land. I felt as though it was desirable to finish my tour, and return and make my report, and urge the sending of missionaries into this field, which is white for the harvest; and to the bosom of my family and friends; but still I would not have any will of my own, but say the will of the Lord be done. These Indians persevere in their kindness, and are very respectful, and ready to obey as fast as I can impart to them instruction; and they say that what I say to them is different from any thing they have ever heard, being spiritual, and that they wish to have Suеаpo (American) teachers. If the American churches will not send them teachers, criminality must rest upon them for disobedience to Christ's authority. Are there any heathen more anxious than these to be taught the way of salvation, and where there are so few hindrances to the introduction of the gospel? They have no idols, no sacrifices, no power of caste to combat: and as yet not the destructive influence which exists upon the frontiers.

September 14th. Re-commenced our journey, and proceeded five hours down the river, and stopped a few miles above the main branch of Salmon river, which comes from the south, and has its origin in two small lakes in the mountains north of Henry's fork.

For some distance on our way, on the 15th, the mountains came down near the river, rendering the valley through which it runs, narrow. Some of these mountains terminate in high bluffs, which in many places present uncommonly interesting strata. The lowest presented to view was white marly earth, about twenty feet in depth, nearly horizontal, and somewhat indurated; upon this a green strata of about four feet thickness; next a strata of brown of about ten feet; upon this a strata of red about the same depth of the green; over this a mould of decomposed lava. This marly earth slightly effervesces with acid. The rocks in most places are basalt—in some places very fine wacke. Noticing some unusual appearances in the condition of the earth near the foot of the mountains, on the left, I rode to the place, and found a cluster of volcanic eruptions, which, though ancient, appeared more recent than any I had seen. A little way down the descent into one of the craters, I found a petrified stump, standing in its natural position; its roots and the grain of the wood entire. I think it was cedar, and about eighteen inches in diameter. This stood, undoubtedly, upon what was the natural surface of the earth, and the mound above and around was thrown up by volcanic fires. While time is mouldering the lava into dust, the wind is scattering it over the country around, to renew the soil which was destroyed by the great conflagration, which once fused this whole region of the setting sun. This petrified stump, found in this position, proves that this country, which now is so destitute of wood, was once far better supplied, if not covered with forests. Does not this fact overthrow many of the theories of the formation of the great prairies of the west? From various sources of evidence, it is plain that these prairie regions were once far better supplied with wood than at present, and also that the present supply is constantly diminishing.

Passed, to-day, a place which presented a very mournful scene, where two years ago thirty Nez Perce young men, who were killed by the Blackfeet, were buried. They were all active young men, going out upon some expedition, the nature of which I could not learn. They had not gone but a little way from the village which encamped here, when, passing through a very narrow defile on a small stream of water, walled up on both sides with perpendicular rocks, the Blackfeet Indians, who had way-laid them, attacked them from before and behind, and killed all but one, who mounted a horse belonging to the Blackfeet and rushed his way through the opposing enemy. After the Blackfeet Indians had retired from the place of slaughter, the Nez Perces brought away the dead bodies and buried them in this place. According to their mode, they buried with them their clothes, blankets, and buffalo robes, in graves only about three feet deep, putting five or six bodies in a grave. Some time after this, the Blackfeet Indians came and dug them up, and made plunder of their blankets and whatever they thought worth taking. The Nez Perces, some time afterward, came this way and collected their bones and buried them again. The graves in which they were first buried, were open when we passed, and fragments of garments were lying about. Here my Indians halted, and mourned in silence over their slaughtered sons and brothers. The whole scene was very affecting, and I could not but long for the time to come, when they shall settle down in a christian community, and cease from their dangerous wanderings; and also that the gospel may soon be sent to the Blackfeet Indians, and that they may imbibe its spirit of peace on earth and good will toward men. After some time spent in reflections and solemn mourning, we left the place and proceeded down the river, and encamped near Bonneville's Fort, which he has abandoned and which is situated in a small pleasant vale. This place would be favourable for fur business, was it not that it is on ground where conflicting tribes often meet.

CHAPTER VII.

Salmon river and mountains—chimnies—forest trees, new species of pine—geology—sulphur lake—a rare animal—new species of squirrels and pheasant—came to the Lewis branch of the Columbia—ferryman—Basaltic formation—fine climate—arrive at Walla Walla.

Salmon river is a beautiful transparent stream; its shores are covered with pebbles from primitive formation. In less than a mile from us, upon the mountain on our left, not far up the mountain is a location of mineral salt, which I saw, which is pure and crystalized. I saw some which the Indians procured, the quality of which is good. I was anxious to go and visit the spot, but was suffering too much from the inflammation in my head, and weakness which resulted from its continuance.

Took an observation of latitude, and found it to be 44° 41′. And after passing down the river two hours in a north-west direction, we entered into the mountains, leaving Salmon river on our left. And the river literally passed into the mountains; for the opening in the perpendicular rocks, two or three hundred feet high, and up these mountains several thousand feet high, was wide enough only for the river to find a passage. It flowed into the dark chasm, and we saw it no more. During the two hours ride, before we entered the mountains, the scenery was grand. While there was some level bottom-land along the river, in every direction mountains were seen rising above mountains, and peeks above peeks, up to the regions of perpetual snow. These mountains are not so much in chains, as of a conical form, with bases in most instances in small proportion to their height. So much sublimity and grandeur, combined with so much variety is rarely presented to view. The geology was much as in days past. Horizontal strata as yesterday, with interchanges of white, green, red, and brown; and in one place, for more than a mile in length, a vertical front was presented, facing the south-west, of one hundred and fifty, and two hundred feet high, resting upon a base of conglomerated rock. The stones of which are round, of primitive origin, cemented with marly clay, petrified, and of the various colors already mentioned. The opposite side of the river is studded with dark basalt.

After leaving the Salmon river, and going through some narrows on a small stream of water coming from the north-east, we came to a more open space, and to what I called the chimneys, standing near the base of a mountain. There were thirty or forty of them, appearing very much like stone chimneys of log houses, between ten and forty feet high. They are composed of conglomerated rock, of a somewhat slaty form, which makes them appear the more like the work of men. From this place we turned more westerly, and passed a high mountain, parts of which were very steep, and encamped in a valley by a stream of crystal water.

On the 17th, we pursued our journey over high mountains, which, in some places, were intersected by deep ravines very difficult to be passed. Encamped in a grove of large Norway pines.

September 18th. The villages of Indians make slow progress in traveling, and being desirous to expedite my journey to some of the posts of the Hudson Bay Company, I took ten Indians and went forward, leaving the remainder to follow on at their leisure. We passed over a mountain more than six thousand feet high, which took more than half a day to arrive at the summit. These mountains are covered with woods, excepting some small proportional parts which are open and furnish grass for our horses.

The woods are composed mainly of fir, spruce, Norway pine, and a new species of pine. The leaves of this new species resemble those of pitch pine, growing in bunches at the ends of the limbs, being shorter and smaller; the bark and the body of the tree resembling the tamarack, the wood firm and *very* elastic. On account of this last and peculiar property, I have called it the elastic pine. It grows very tall and straight and without limbs except near the top. They undoubtedly would make excellent masts and spars for shipping. On experiments which I made, I found it very difficult to break limbs an inch in diameter. After passing part of the way down this mountain, we encamped by a small spring.

We arose early on the 19th, and commenced our day's labor, and by diligence went more than twice the distance than when we were with the village. We were much annoyed by trees fallen across the trail. Encamped upon the south-east side of a very high mountain, where there was a large opening, a spring of water, and a good supply of grass for our horses.

Sabbath, 20th. Continued in the same encampment, to rest according to the commandment. I told Charle he had better spend a part of the day with his men in devotional exercises. They all knelt down, and he prayed with them; after which he talked with them a considerable time, concerning the things which I had taught them. It was truly interesting to see these poor heathen upon their knees trying to worship God according to the instructions of the scriptures. How can any christian refrain from doing what he can to give the lamp of life to these benighted souls, and especially, seeing they are so anxious to know the way of salvation, and so ready to *do*. After they had closed their worship, I sang a hymn, and prayed, and conversed with them.

The inflammation in my head continuing, I bled myself copiously, which reduced my pulse for a while, but increased my weakness, so that I could walk but a few rods without much fatigue.

Sometimes, amidst all the evidences of God's mercy to me, I found my heart sinking into despondency, and was ready to say, I shall perish in these wild, cold mountains. It seemed, that such was my failure of strength, and I was becoming so emaciated, that I could not endure the fatigue of traveling eight days more over these mountains which are on an average about six thousand feet high; and as they range north and south, with only very narrow valleys between, and our course was only a little north of west, we were constantly ascending and descending; and we could not discontinue our journey for the want of provisions. The thought, that I must fail of accomplishing the object of my mission, and close my life without a sympathizing friend near with whom I could converse and pray, and be buried in these solitary mountains, filled me with a gloom which I knew was wrong. My judgment was clear, but I could not make it influence the feelings of my heart. At night, I sometimes thought a pillow desirable, upon which to lay my aching, throbbing head, but my portmanteau was a very good substitute, and I rested quietly upon the ground, and every morning arose refreshed by sleep.

Monday, 21st. At a very early hour we resumed our journey, and our horses being recruited with the rest and good fare they had yesterday, made a long day's journey, considering the height of the mountain over which we passed, and the rocks and trees obstructing the trail. I had noticed the mountain over which we passed to-day, which is about seven thousand feet high, two days before we arrived at the top; and queried in my mind whether Charle, my guide, would not depart in this instance from the common custom of the Indians, which is to pass over the highest parts of mountains, and to descend into the lowest valleys.

But we passed the highest part, except one peak, which, in nearly all its parts, is perpendicular, and rises like an immense castle or pyramid. It is composed of basalt; and around it volcanic rocks lie scattered in great profusion. At the base there are also excavations, around and below which there is much lava. This is a granite mountain, much of which is in its natural state. The way by which I calculated the height of these mountains is, that some of them are tipped with perpetual snow; and as eight thousand feet, in latitude 42°, is the region of perpetual snow, so there can be no doubt, as these do not vary greatly from each other, that they average six thousand feet.

I was much interested with a curiosity upon this mountain, which was two granite rocks, each weighing many tons, placed one upon the other, like the parts of an hour glass. It was wonderful how nicely the uppermost one was balanced upon the other. It would seem that a puff of wind would blow it off its centre. Charle, the chief, seeing me one day examining, with a magnifying glass, some minerals, said, "these white men know every thing. They know what rocks are made of, they know how to make iron, and how to make watches, and how to make the needle always point to the north." They had seen a compass before, and when I showed them mine, they said, "that would keep me from getting lost." Encamped upon a mountain by a small spring, where there was but little grass. A water fall was seen descending down a high point of the same mountain, which, by its continual foaming, looked like a white belt girding its side.

Left our encampment, on the 22d, at an early hour and continued our mountainous journey. Parts of the way the ascent and descent was at an angle of 45° and some places even more steep; and sometimes on the verge of dizzy precipices; sometimes down shelves of rocks where my Indian horse would have to jump from one to another; and in other places he would brace himself upon all fours and slide down; and I had become so weak that I could not walk on foot, but was obliged to keep upon his back. Frequently between the mountains there would be space enough only for a rushing stream of the purest water to find its way; the bank on the one side of which would terminate the descent of one mountain, and the other bank commence the ascent of another. The question often arose in my mind, can this section of country ever be inhabited, unless these mountains shall be brought low, and these valleys shall be exalted? But they may be designed to perpetuate a supply of lumber for the wide-spread prairies; and they may contain mines of treasures, which, when wrought, will need these forests for fuel, and these rushing streams for water power. Roads may be constructed running north and south, so that transportations may be made south to the Salmon river, and north to the Cooscootske.*

After a fatiguing day's march, we encamped in a low stony place where there was but little grass, for the want of which some of our horses strayed away. Our men killed a deer, which was a very agreeable exchange from dried buffalo.

The mountains, over which we made our way on the 23d, were of primitive formation, with the exception of some parts which were volcanic. Granite and mica slate predominated. In one place there were immense quantities of granite, covering more than a hundred acres, in a broken state, as though prepared for making walls, mostly in cubic forms. In some places the change from granite, in its natural state, to amygdaloid, was so gradual, that it would be difficult to say, where the one ended and the other began;

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*The name of this river in the journal of Clarke and Lewis, is written Cooscooskee, and so in all other writings I have seen. This signifies the water water. But Cooscootske signifies the little water. Coos, water; coots, little; ke, the. The little river.

like the change from day to night. While riding along upon a narrow ridge of this mountain, I saw two small lakes a little down the sides; one on the right hand which appeared to be very black, and the other upon the left was very yellow with sulphur, issuing from a spring in the mountain side. These two lakes were directly opposite each other, and not far distant. I should have examined them more minutely, had my strength permitted me to go down to them, and again ascend to where I must have left my horse. There was also much in the scenery around to astonish; mountain rising above mountain, and perpendicular above perpendicular.

Encamped in a valley, where there was a small meadow well supplied with grass. The woods around were very dense, composed mostly of the new species of pine, which here were very tall, straight, and not, however, very large in diameter.

Took an early departure, on the 24th, from our encampment, and made good progress through the day. About the middle of the day, we came to where we could look forward without the sight being obstructed by mountains, and it was pleasant to have a prospect opening into the wide world. Continued to descend, until we came into a vale of considerable extent, through which flows a large branch of the Cooscootske. Found to-day a new species of elder, which grows very large, five or six inches in diameter, and from ten to twenty feet high, bearing berries which are blue and pleasant to the taste. Kentuc caught me some fine trout.

Here was a band of horses, belonging to the Nez Percés, which they left here last spring. They were in fine order. It is remarkable that their horses do not wander far from where they are left, although there are no fences to inclose them. Here some of my Indians changed their horses and took fresh ones, relieving those which were worn down with long journeying.

On the 25th, we pursued our course down this fertile vale, until one in the afternoon, when contrary to my expectations, we had to leave this branch of the Cooscootske, which was too much of a northerly direction, and ascended another high mountain, which was densely covered with woods. Among the largest trees is a new species of fir, single leafed, the bark thick and rough like the bark of hemlock, but the balsam is the same as the common fir. I saw more birds in this valley, than in all the country through which I had passed west of the Rocky Mountains; robins in great numbers, the magpie, and with them a new species of bird about as large as the magpie, its color uniformly a dull red, somewhat resembling chocolate. Thermometer stood at 54°.

On the 26th, we proceeded about four hours on our way, and encamped on the side of a mountain near its summit; the distance to another place suitable for our horses over sabbath, being too great. Saw to-day a new species of animal, such as I never saw before. It was about as large as a martin, and probably of that genus. Its color was a bright orange red, resembling a live coal of fire; its fur appeared to be very fine; its head round and large; its eyes black, prominent, and very piercing. I was forward of my Indians, and when it saw me, it sprang about eight feet up a tree, ran part of the way up, but appeared to be afraid to ascend higher. Attempts were made to obtain it, but without success. An Indian hit it with an arrow, but did not kill it. It came down and escaped. Saw in these mountains a new variety of striped squirrel, only about half as large as those found in the United States; also another kind, in every respect resembling the red squirrel, excepting its color. It is nearly black, excepting its under parts, which are rufous, or reddish yellow. Also a new species of pheasant, if it may be called a pheasant. It is much smaller than the common; somewhat lighter colored, and more spotted; its habits are gregarious like the common quail. It was remarkably tame, as if unacquainted with enemies; and when assailed with stones by the Indians, appeared to be amazed, and made scarcely any effort to escape. Their flesh was very good, and furnished an additional supply to our waning stock of provisions.

Sabbath, 27th. Continued in our encampment. My health no better—sweat profusely last night, and yet the inflammation was rather increasing—took from my arm a pint of blood, which, while it weakened, gave me relief.

We had religious services in the fore and after part of the day, as last sabbath. Charle prays every morning and evening with his men, also asks a blessing when they eat. In the afternoon, he took Compo, my interpreter, and came and sat down by me, and said, "we are now near our country, and when we come into it, I wish you to look over it, and see if it is good for missionaries to live in. I know but little about God—my people know but little—I wish my people to know more about God." He said he wished to talk with me much more, and was sorry I had not a better qualified interpreter. Besides the bible, read part of a little book called "Christ precious."

Monday, 28th. In better health. Made a long day's march and emerged from the mountains, two o'clock in the afternoon. Not finding water as we expected, where to rest, we were obliged to travel on until near night, when we came to another branch of the Cooscootske, by which we found several lodges of Nez Percé Indians. A salute was fired, and then we were welcomed with a ceremonious, but hearty shaking of hands. They then feasted us with some excellent dried salmon, for which I made them some small presents. I was rejoiced to find myself wholly through the Salmon river mountains, and convalescent. These mountains were far worse to pass than the Rocky Mountains, as we could not take advantage of any valley, excepting one in which we journeyed only two-thirds of a day. Excepting the middle of the days, the atmosphere was cold, and frequently ice was formed during the night. It was a favor that we had no snow, which often falls upon the tops of these mountains very early in the autumn; nor had we any storms, or very unpleasant weather in our passage over. Frequently heavy gales of winds sweep through these mountains, and blow down parts of the forests; but we had none to endanger us.

On the 29th, we proceeded down this branch more than half the day, and found the soil black and good, well covered with grass, which, however, was dried into hay by the summer drouth. Here, as on most prairies, there is much want of wood, there being but little besides what is found along the streams of water. This country continues to be volcanic, as is evinced by the abundance of lava and basalt. Came at noon to six lodges of Indians, who welcomed us with the same friendly expressions, as did those where we encamped the last night. Left the branch of the Cooscootske and ascended westerly to the upper prairies, which are as fertile as the lower, and do not suffer any more with the drouth. After a long fatiguing ride over these prairies, we descended into a deep gulf, almost enclosed with perpendicular walls of basalt; in the bottom of which, we found a large spring of water, by which we encamped.

Arose very early on the 30th, set forward, and made good progress, considering the exhausted state of our horses. Found most of the streams dried up, and one, which is generally large, and where we intended to have arrived last night, was wholly destitute of water and grass. Ascending out of this gulf, we found, toward the summit of the high prairie, a good spring of water, with sufficiency of grass, where we refreshed ourselves at noon. The horses, contrary to my expectations, preferred the dried grass to the green. In the afternoon, we went through a section of country well supplied with woods, chiefly made up of yellow pine and white oak; where also much of the soil appeared to be very good. Towards night we came to a stream of water running west, where we encamped. Thermometer 82° at noon.

Thursday, October 1st. Arose early with substantially better health, for which I cannot be too thankful. After traveling a few miles, we came to several lodges of Nez Percés, who gave us their kind welcome, and seemed, as also at the other lodges, pleased to see their first chief. They manifested much the same feelings on learning who I was, and the object of my coming into their country, as did their countrymen whom we met at the rendezvous. With these Indians, I left two of my horses, which were too much exhausted with the fatigues of my long journey to proceed any farther. I had fears that they would not endure the deprivations of the coming winter, without any shelter from the cold and storms, and with nothing to eat, except what they could find upon the prairies.

Arrived, two o'clock in the afternoon, at the Lewis branch of the Columbia river, near the confluence of the Cooscootske. Though this is a large river, yet on account of the summer's drouth, there is less water flowing down its channel than I anticipated.

A squalid looking Indian took us over the ferry in a canoe, which appeared as weather-beaten as himself, and reminded me of fabled Charon and his cerulean boat.

This country differs very much from what I had expected; for while the soil is generally good, and furnishes a supply for grazing, yet there is such want of summer rains, that some kinds of grain cannot flourish, especially Indian corn. The crops sown in the fall of the year, or very early in the spring, would probably be so far advanced before the severity of the drouth should be felt, that they would do well. In general there is a great want of wood for building, fencing, and fuel; but at the confluence of these rivers a supply may be brought down the Coosootake. This place combines many advantages for a missionary station.

I began to doubt the correctness of the statements of some travelers, in regard to the great numbers of wild horses, and the immense multitudes of wolves, which they say they saw this side the Rocky Mountains; for as yet I had seen no wild horses, and only a *very few* wolves. Encamped upon the west bank of Lewis' river, or, as it is more commonly called, the Snake river.

On the 2d, we arose early, but were detained some time before all our horses could be found. Set out about eight, and preceeded three hours down the river to a place where it takes a northerly bend, through a section of mountains, which are difficult to be passed. Our direct course to Walla Walla being west north-west, we here left the river and followed a small stream up a valley nearly to its source. The section of country through which we journeyed to-day was considerably mountainous. One part of the river along which we traveled was walled up with volcanic rocks. The lowest part was amygdaloid, about thirty feet high above the river, and very cellular, terminating in a narrow horizontal plain. Above this is superimposed columnar basalt; the columns of which are regular pentagons, varying from two to four feet in diameter, rising sixty feet high, perpendicular excepting in one place, where they were a little inclining. Above this formation of columns there was a stratum of volcanic stones and disintegrated basalt, of some six or eight feet thickness, lying in a confused state. Then upon this another section of basalt and amygdaloid of fifty feet depth, and so on to the height of 300 feet nearly perpendicular. The pentagons are as regularly formed, and have much the same appearance, as those composing the Giant's causeway in Ireland. From the best observations I could make, I was led to conclude that the different sections were raised by widely extended subterranean fires, and at different periods of time. The basalt in this place, and also in almost all other places, which I have yet seen, is of very dark color, containing augite, or black oxid of iron; and is what some, who have been in this country, have called black rocks.

Saturday 3d. We took an early departure from our encampment. We had through the day, an uncommonly high wind from the west, a pleasant sun, and serene atmosphere. We have had no rain since the 18th of July, and not more than five cloudy days. The water this side the Rocky Mountains is excellent, and no country can possess a climate more conducive to health. After passing over a somewhat hilly country well covered with grass, we encamped for the night, and for the sabbath, in a fertile vale upon an upper branch of the Walla Walla river. Here we found three lodges of Nez Percés who were out on a hunt for deer, and whose women were gathering cammas roots. This root in some degree resembles in taste and nutritive properties the sweet potato, and constitutes a large item of food of the Indians througout a considerable section of country this side Salmon river and Salmon river mountains. The common tokens of friendship were interchanged; and they presented us a share of such food as they had, and on my part I made them some small presents.

Sabbath, 4th. We had public worship, at which all the men, women, and children of three lodges attended. What there was of a truly spiritual nature in our worship, was known to the searcher of hearts, but there was the appearance of devotion, and good attention was paid to what was said. It is affecting to see the anxiety these Indians manifest to know what they must do to please God, and to obtain salvation.

Employed part of the day in reading Vincent's Explanation of the catechism. This is an excellent compendium of divinity, and is far too much neglected in families and sabbath schools.

Decamped early, on the 5th, and pursued our journey down the Walla Walla river, upon some parts of which there is a good supply of wood—yellow pine, cotton-wood, and willows, and various kinds of shrubbery, of which the wild rose is no small part. Through most parts of this valley the soil is good, and in some places widely extended. We find but *very little* game of any kind. Some prairie hens and avosets—some robins, and a few other small birds of new species. The crow is seen everywhere, and here they are remarkably tame. The Indians having no inducements to molest them, they do not fear man as their common enemy. Our encampment was on the same branch of the Walla Walla where there were high bluffs on both sides.

October 6th. We arose early and commenced our journey with animating hope of reaching Walla Walla and of seeing civilized people before noon. Ascended the bluffs and passed over an undulating prairie of good soil, leaving Walla Walla river to our left. As we drew near the Columbia river the soil became more and more sandy. Before we arrived at the fort, my attention was arrested by seeing some cows and other cattle, in fine order, feeding upon the bottom-land; and the sight was not only novel, after having been so long from civilized life, but the more interesting on account of being unexpected. As we came near the fort, the Indians fired their customary salute, and then rushed forward to the gate. Mr. P. C. Pambrun, the superintendent, met us at the gate, and gave me a kind welcome. I never felt more joy in entering a habitation of civilized people, and whose language was not strange. I felt that I had great cause of thankfulness, that God, in his great mercy, and by his watchful providence, had brought me in safety and with restored health to this place. Soon I was invited into another apartment to breakfast; and comparatively speaking, it was a new thing to sit in a *chair*, and at a *table* spread with furniture—and upon which was placed ducks, bread and butter, sugar and milk. Bread, butter, and milk, were great luxuries.

CHAPTER VIII.

Description of Walla Walla—the kind treatment of the Indians by the Hudson Bay Company—leave Walla Walla for fort Vancouver—loquacious orator—rapids—introduction to the Cayuse Indians—morning prospect—long rapids—Volcanic mountains—trial of Indian generosity—arrival at the falls of the Columbia river—the rousing effects of oratory—La Dalles—Boston trading company—remarkable subsidence—Cascades—Chenooks are the Flatheads and Nez Perces—dangerous rapids—Indian burying places—Pillar rock—interesting water fall—sea fowl--arrive at fort Vancouver.

Fort Walla Walla is situated on the south side of the Columbia river, ten miles below the confluence of the Columbia and Lewis' river, which last is commonly called, by the people belonging to the Hudson Bay Company, Nez Percé river; and one mile above the Walla Walla river, in latitude 46° 2′, longitude 119° 30′. Two miles below the fort there is a range of mountains running north and south, which, though not high, yet are of considerable magnitude; and where the Columbia passes through, it is walled up on both sides with basalt, in many places three hundred feet perpendicular height, which renders the scenery picturesque. The soil, for considerable distance around, with the exception of some strips of bottom-land, is sandy, and for the want of summer rains is not productive. This establishment is not only supplied with the necessaries of life, but also with many of the conveniences. They have cows, horses, hogs, fowls, &c. and cultivate corn, potatoes, and a variety of garden vegetables; and might enlarge these and other productions to a great extent. They also keep on hand dry goods and hardware, not only for their own convenience, but also for Indian trade. Most of the year they have a good supply of fish; of which there are abundance of salmon of the first quality. There is a great deficiency in religious privileges.

I arrived here in six months and twenty-three days from leaving home—forty-five from Rendezvous—and twenty days from entering Salmon river mountains.

Wednesday, 7th. Continued in this place. Settled with my interpreter, gave presents to my Indians, and made arrangements for leaving this place to-morrow, in a canoe propelled by Indians belonging to the Walla Walla tribe, for Fort Vancouver, which is two hundred miles down the Columbia.

Thus I am putting myself, without fear, into the hands of Indians, where a few years ago an escort of fifty men was necessary for safety, and shall have to pass places which have been battle-grounds between traders and Indians.

The gentlemen belonging to the Hudson Bay Company are worthy of commendation for their good treatment of the Indians, by which they have obtained their friendship and confidence, and also for the efforts, which some few of them have made to instruct those about them in the first principles of our holy religion; especially in regard to equity, humanity, and morality. This company is of long standing, have become rich in the fur trade, and they intend to perpetuate the business; therefore they consult the prosperity of the Indians as intimately connected with their own. I have not heard as yet of a single instance of any Indians being wantonly killed by any of the men belonging to this company. Nor have I heard any boasting among them of the satisfaction taken in killing or abusing Indians, as I have elsewhere heard.

Thursday, 8th. My three Walla Walla Indians having got all things in readiness, mats, provisions, &c. furnished by the kindness of Mr. Pambrun, and he having given them their instructions, I went on board the canoe at nine o'clock in the morning, and having passed the usual salutations, we shoved off, and gently glided down the river, which here is three-fourths of a mile wide. I felt myself in a new situation—my horses dismissed—I was in a frail canoe upon the wide waters of the Columbia, subject to winds, and with rapids and falls on the way, and among stranger Indians, two hundred miles by water before I could expect to find any white men; to pass through several nations whose languages are entirely different; yet the change from horseback, for months over mountains and plains, through defiles and ravines, was anticipated with satisfaction.

My three Indians were well acquainted with the river and with the art of managing the canoe. One of them understood the Nez Percé language tolerably well, was very loquacious and vain, and wished to be thought a man of importance. He told me he was to do the talking, and the other two were to do as he should direct. On account of his important and loquacious habits, I called him my orator. One of the other two, who took the stern and steered the canoe, was a stout, brawny, savage-looking man, excepting the expression of his countenance, which was indicative of intelligence and good nature. The third, who took the bow, was an able well disposed young man. The channel through the volcanic mountain a little below the fort, is one of the wonders of nature; how it was formed through those immensely hard basaltic rocks to the depth of about three hundred feet, and for the distance of two or three miles, remains unexplained. But my attention was so much taken up with the boiling eddies and the varying currents, that I did not take those observations which under different circumstances might have been made, and which the scenery and phenomena demanded. In one place, as we passed out the mountain channel, the river ran so rapidly over a rocky bed, and the water was so broken, that I felt unsafe to continue in the canoe, and requested my Indians to put me ashore. My talking Indian said, "*tois*," (good.) I told him, *waiitu tois, kapseis*, not good, but bad. But still he said, *tois, tois*, and I concluded, that they would not decline putting me on shore, if there were any particular danger. The man at the stern put off into the middle of the river, where the water was the smoothest, but where the current was equally strong, and with his keen eye fixed upon the varying eddies, applied his brawny arms to the work; and whenever a change of his paddle from one side of the canoe was necessary, it was done in the twinkling of an eye. Any failure of right management would have been disastrous; but they kept the canoe in the right direction, and we shot down with such velocity, as, together with the breaking in of some water, to create solicitude. But this served to make the smooth parts more pleasant and my mind more tranquil in regard to future dangers.

At two o'clock in the afternoon, we called at an encampment of Cayuse Indians of about a dozen lodges. My orator, when we had come within hearing, announced our approach and informed them who I was, and the object of my tour, and that they must prepare to receive me with all due respect—that I was not a trader and that I had not come with goods, but to teach them how to worship God. They arranged themselves in single file, the chiefs and principal men forward, then the more common men, next the women according to their rank, the wives of chiefs, the old women, the young—and then the children according to age. All things being made ready, the salute was fired, and I landed and shook hands with all, even the youngest children, many of whom, when they presented the hand, would turn away their faces through fear. I made them some presents, and bought of them some dried salmon and cranberries. These were the first cranberries I had seen west of the Rocky Mountains, and they were a grateful acid. They expressed much satisfaction in seeing me, and in the object of my coming among them. I told them I could not explain to them what I wished, but they must meet me next spring at Walla Walla, where I should have an interpreter, and then I would tell them about God. After again shaking hands with them, we went on our way.

At five o'clock we landed upon the north shore, and encamped near a large number of Nez Percé Indians, who came about me with the same tokens of friendship and kindness, which characterizes their nation. Among their acts of kindness they brought me wood, which in this section of the country is scarce; and gathered small bushes and grass to make my bed upon. In return I made them some presents.

October 9th. Arose before day, and as soon as any light appeared, resumed our voyage down the river. The morning was pleasant, the country around open and diversified with rolling prairies and distant mountain tops, mellowed with the opening beams of the rising sun. It was a time for pleasing contemplations, such as banished all feelings of solitude, although no sound broke upon the ear, but the regularly timed strokes of the paddles of my Indians, who were urging forward my canoe with an accelerated velocity, greater than the current of the river would have carried us. The operations of nature were spread out in silence. About the middle of the day, the silence was interrupted by the roar of a distant rapid; the sound of which continued to increase, until the white breaking water was presented to view. For several miles the bed of the river was filled with rocks, and several rocky islands and shoals, among which the whirling and foaming water was forcing its way. The only part of the river, which presented any appearance of safety, was along the south shore. This had somewhat the appearance of a wake. My Indians made no movement for landing, but kept near the middle of the river. On my expressing some apprehensions of danger, they pointed toward the wake and said, "*tois.*" I pointed forward and toward the north shore, and said, *kapseis*, bad. They answered, *ai, kapseis;* and with the language of signs accompanying their words, told me they would keep the canoe in the good water, and it would not fill, nor be drawn into the breakers. My confidence in their skill of management being well established, I made no objection to their going forward, and in a very short time we had passed the apparent danger, and were gliding along over the smooth surface on the south side of a large island, about six miles long.

During the day, the country around was comparatively level, covered with a black soil, which appears to have been formed by atmospheric agents decomposing the volcanic substances, which so generally abound. This section of the country is well supplied with grass, which during the summer drouth is converted into hay. Who can calculate the multitudes of cattle and sheep, which might be kept here summer and winter, with no other labor than the care of a few herdsmen and shepherds. Encamped upon the north side of the river among some sand hills, a little below several lodges of Walla Walla Indians, to whom I had the usual and formal introduction.

I was pleased to find Indians belonging to different tribes scattered all along this river, living in harmony without any fueds or jealousies. It speaks much in favor of their kind and peaceable dispositions.

On the 10th, arose before day, after a night's comfortable rest, and by the first breaking light we had our baggage on board and were under way. Towards the middle of the day we came to a more mountainous tract of country, and at a place where the mountains crossed the river, there were very rocky rapids, but by winding our way among islands near the north shore, we made a safe descent. About noon, a head wind, which commenced in the fore part of the day, had become so fresh and the waves began to multiply their white caps, so that it was dangerous navigation for our canoe, and we had to land and wait for a more favorable time. We encamped on the north side of the river under a very high and romantic basaltic mountain; in some parts near us the rocky walls were more than two hundred feet in perpendicular height—in one place hanging over. In some places, and at different altitudes of this immense wall there were cavities of considerable magnitude, and in others wide and deep fissures; through one of which passes the road traveled by pedestrians and those on horse-back. This place is ten miles above the Falls of the Columbia, which the Indians call the tum tum; the same expression they use for the beating of the heart.

About a mile above us were encamped some Walla Wallas, many of whom came to my tent and wished to enter into trade with me, offering me beaver at a low price. I told them to trade was not my business, any farther than to buy salmon, &c. for food. My orator told me one of them was a Meohŏt, a chief, and would expect a present. As a trial of their disposition, I told him, they had not brought me any wood for a fire, and I would not give them any thing until they showed their kindness. But he said I must make the chief a present and buy of them wood. I replied, *waiitu*, if he is a chief let him show the generosity of a chief. Very soon they brought wood, and a fire was made, which I followed with some presents.

Sabbath, 11th. Continued in the same encampment, and had my heart's desire much excited for the salvation of these poor heathen. There were a sufficient number here to have made a decent congregation had I any medium of communication. Their language differs from the Nez Percés', so that I could have no communication with them only by my orator, who asked me if he should teach these

Indians what he had learned about God and his worship. I gave him permission, though I had fears he was influenced more by love of distinction than any higher motive; but still, if any true light should be imparted to them, I would rejoice in it.

I arose the latter part of the night of the 12th, and the weather being calm, and the moon shining pleasantly, we took our departure for the Falls, where we arrived some time before day. Above the Falls there is a large island, on the south side of which there is a commodious bay, near which and upon the river De Shutes, which here unites with the Columbia, there is a village of the Fall Indians of about thirty lodges. Here we landed, and my talker raised his oratorical voice to such a note as aroused the whole village, calling upon the chiefs to arise, and with their people receive the personage with him in due form. It was but a short time before their line was formed, the first chief leading the way, and others according to their rank and age following, and the ceremony of shaking hands was performed; and all retired to their lodges again.

There is a great want of neatness among Indians in general, but more especially among those on this river, who live by fishing.

Here we left our canoe, and took horses and proceeded by land, upon the south side of the river, by the Falls, and down the La Dalles, six miles. From the lower end of the island where the rapids begin, to the perpendicular fall, is about two miles; and here the river contracts, when the water is low, to a very narrow space, and with only a short distance of swift water, it makes its plunge twenty feet perpendicular; and then after a short distance of rapids, dashing against the rocks, it moves on in a narrow passage, filled with rapids and eddies, among volcanic rocks, called the La Dalles, four miles; and then spreads out into a gentle broad channel. At the Falls and the La Dalles below, there are several carrying places, where boats and canoes, as well as baggage, have to be transported. The geological formation along this distance is singular. With the exception of a few high hills and bluffs, the shore and lands around are but little above the river in the freshet rise; and yet the channel of the river is through the hardest basalt and amygdaloid. Has this channel worn this solid rock formation? If so, at what time? There is no appearance of the channel having worn perceptibly deeper, since these rocks, from their melted state, spread out into their present condition, which must have taken place centuries and centuries ago. As I have no confidence in theories founded upon conjecture, nor in Indian traditions, I leave the subject for others to tell us how these things took place. But one thing is true, the Falls and La Dalles furnish a situation for water power equal to any in any part of the world. Here also is one of the best locations for salmon fishing, and where great numbers of Indians collect in the season of taking them, which commences the last of April, or the first of May, and continues a few months. At the lower part of the La Dalles, I found Capt. Wyeth from Boston, with a small company of men going up the river to Fort Hall. Capt. Wyeth, who is an intelligent and sociable man, had the charge of the business of a company formed in Boston, for salmon fishing on the Columbia, and for trade and trapping in the region of the mountains. The plan of the company was to send a ship annually around Cape Horn into Columbia river, to bring out goods for trade, and to take home the salmon and furs which should be obtained through the year. It was expected the profits on the salmon would defray all common expenses, and that the profits on the furs would be clear, and yield a handsome income. But thus far the enterprise has been attended with many disasters, and the loss of many lives—several of the men were drowned, and some killed by Indians.

Here I dismissed my Walla Walla Indians to return, and Tilkī, the first chief of the La Dalles Indians, engaged to furnish me with a canoe and men to carry me to Fort Vancouver. Encamped with Capt. Wyeth, and obtained from him a short vocabulary of the Chenook language, to enable me to do common business with the Indians residing along on the lower part of this river.

Tuesday, 13th. I left this encampment at nine o'clock in the forenoon, in the canoe with three men furnished by Tilkī, and made good progress down the river, which flows in a wide and gentle current. Many parts of the way, the river is walled up with high and perpendicular basalt. At the La Dalles commences a wood country, which becomes more and more dense as we descend, and more broken with high hills and precipices. Noticed a remarkable phenomenon—trees standing in their natural position in the river, in many places where the water is twenty feet deep, or much more, and rising to high, or freshet water mark, which is fifteen feet above the low water. Above the freshet rise the tops of the trees are decayed and gone. I deferred forming an opinion in regard to the cause, until I should collect more data. About the middle of the day a south wind began to blow, and continued to increase until it became necessary to go on shore and encamp, which we did about four in the afternoon.

On the 14th, we did not make much progress on account of wind and rain. Encamped in a cavern under a large projecting rock, the upper part of which was formed of basalt, the lower of pudding stone. Although this encampment was at least six miles above the Cascades, yet the roar of the water could be distinctly heard. The same phenomenon of trees continued. I paid particular attention to the condition of the shores of the river and adjacent hills, to see if any evidence could be discovered of their having slidden down from the hills by escarpment; but as their condition was the same where there were no hills near, I was led to conjecture, that I should find at the Cascades the river damed up with volcanic productions; and I was induced to believe it would be found to be so, from the fact, that the river, the whole distance from the La Dalles, is wide and deep, and moves with a sluggish current.

On the 15th, the wind and rain continuing through the fore part of the day, I did not leave my encampment until noon, when we set forward and arrived at the Cascades at two o'clock in the afternoon. The trees, to-day, were still more numerous, in many places standing in deep water, and we had to pick our way with our canoe in some parts, as through a forest. The water of this river is so clear, that I had an opportunity of examining their position down to their spreading roots, and found them in the same condition as when standing in their natural forest. As I approached the Cascades, instead of finding an embankment formed from volcanic eruptions, the shores above the falls were low, and the velocity of the water began to accelerate two-thirds of a mile above the main rapid. On a full examination, it is plainly evident that here has been an uncommon subsidence of a tract of land, more than twenty miles in length, and more than a mile in width. The trees standing in the water are found mostly towards and near the north shore, and yet, from the depth of the river and its sluggish movement, I should conclude the subsidence affected the whole bed. That the trees are not wholly decayed down to low water mark, proves that the subsidence is, comparatively, of recent date; and their undisturbed, natural position proves that it took place in a tranquil manner, not by any tremendous convulsion of nature. The cause lies concealed, but the fact is plain. That parts of forest may in this way submerge, is evident from similar facts. The noted one on the eastern coast of Yorkshire and Lincolnshire, England, is about fifteen feet below low water mark, extending east-ward a considerable distance from the shore, of which stumps and roots are seen in their natural position. So manifest is the evidence of great changes having taken place by volcanic power, in these regions west of the Rocky Mountains, both by upheaving and subsidence, that we are led to enquire whether there are not now such agents in operation, and upon such materials, that the valleys shall be literally exalted, and the mountains be made low, and waters spring up in the deserts.

The Cascades, so called to distinguish them from the Falls, do not differ very materially from them, except in the wild, romantic scenery around. There is no perpendicular fall, but the water concentrates, from its wide spread form, to a very narrow compass, and then rushes with great impetuosity down an almost perpendicular precipice twenty or thirty feet, and continues in a foaming and whirling descent most of the way five miles farther, where it meets the tide waters from the Pacific ocean. Above the falls, in the river, there are many islands, none of which are very large—some are only volcanic rocks. About the Cascades, and many miles below, it is very mountainous, especially on the south side. Their volcanic peaks are as diversified in their shapes, as they are numerous, being conical, denticulated, and needle-pointed, rising from one to fifteen hundred feet. While imagination generally over-draws her pictures, there will be no danger here, even if she should exert all her powers.

A little above the Cascades, upon the north shore, there is a small village of Chenooks. These Indians are the only real Flatheads and Nez Percés, or pierced noses, I have found. They flatten their heads and pierce their noses. The flattening of their heads is not so great a deformity as is generally supposed. From a little above the eyes to the apex, or crown, of the head, there is a depression, but not generally in adult persons very noticeable. The piercing of the nose is more of a deformity, and is done by inserting two small tapering white shells, about two inches long, somewhat in the shape of a thorn, through the lower part of the cartilaginous division of the nose. I called at this village to obtain men to carry our canoe by the portage of the Cascades. They wished to engage in trade with me in several articles of small value, which I declined, informing them that my business was of a different nature. Whilst detained, the daughter of the chief, fancifully decked out in ornaments, and in all her pride and native haughtiness, walked to and fro to exhibit, to the best advantage, her fine, erect, and stately person.

After considerable delay, I obtained four Indians to carry the canoe about one hundred rods by the principal rapids, or falls, for which I gave each five charges of powder and balls; and an additional reward to one to carry a part of my baggage a mile and a half past the most dangerous rapids, to a bason just below another rapid, formed by large rocks confining the river to a very narrow passage, and through which it rushes with great impetuosity. My Indians ran the canoe over this rapid. I was much concerned for their safety; but they chose to do it. Two years before this time, the men of the Hudson Bay Company *cordelled* several bateau down this rapid—part of the men going in the boats, and part on the shore *cordelling*. The rope of one broke, and the bateau, in spite of the efforts of the men in it, was hurried out into the surging and whirling waves among the rocks—capsized, and all were lost.

I walked about four miles, until I had passed all the rapids of any special danger. About three-fourths of a mile below the uppermost cascade, following an Indian path, I came to a pleasant rise of ground, upon which were several houses of a forsaken village, which were both larger and far better than any I had seen in any Indian country. They were about sixty feet long, and thirty five wide, the frame work very well constructed and covered with split planks and cedar bark. A little back of these houses, there is a small lake, in which were a number of wild ducks enjoying the comforts of life. As I continued down the Indian path, at no great distance from the village, I came to several depositories of their dead. They were built of plank split from balsam fir and cedar, about eight feet long, six wide, and five high, and well covered. At one end is what may be called a door, upon which are paintings of various devices, which do not appear to be designed for any other purpose than for ornament. Some had painting upon the sides as well as upon the doors. I had with me two Indians who paid no particular attention to them, more than we should in passing a burying ground. They pointed me to them, and made a short, solemn pause, without any actions which would indicate their paying any homage to the pictures or any other object. The number of these depositories I did not ascertain, as many of them were so far decayed, as hardly to be distinguishable; but of those in good condition there were eight or ten. Below this we passed several houses of far less magnitude than those above; and while the floors of those were on a level with the surface of the ground, these were sunk about four feet below, and the walls rising only about three feet above the ground. It would seem these were designed for winter habitations, but at this time their occupants were all absent. At the distance of four miles below the main cataract, the country, on the north side, spreads out into a level plain, which near the river is a prairie, a little distance back covered with dense forests; while on the south side of the river it is very mountainous.

Toward the lower part of Brant island I re-embarked, and we proceeded a few miles farther and encamped below Pillar rock, over against an extraordinary cascade of water which descends the mountains from the south. Pillar rock is of basaltic formation, situated on the north side of the river, a few rods from the shore, on a narrow strip of rich bottom-land, wholly isolated, rising five hundred feet, on the river side perpendicular, and on the others nearly so. Upon all, except the river side, there are some very narrow offsets upon which grow some cedars, and also a very few upon the highest point. The base in comparison with the height, is very small, giving the whole the appearance of an enormous pillar. This is one of the astonishing wonders of volcanic operations.

The cascade upon the south side of the river is a pleasing wonder. According to the best estimation I could make, its whole descent is not less than a thousand feet. There are several narrow offsets, from most of which the water descends in a white, foaming sheet, at an angle of sixty or eighty degrees, presenting the appearance of a white stripe laid upon the side of the mountains. In two parts of the descent there are perpendicular falls; the last and lowest is probably not less than two hundred feet, and before the stream reaches the bottom, it is so dissipated into spray by the accelerating power of the attraction of gravitation, that it disappears, until again collected at the foot of the mountain, and winds its way a short distance into the Columbia.

On the morning of the 16th, I arose before day, called my Indians, and as soon as any light appeared, we again launched out into the broad river in our frail canoe. For about ten miles, the surrounding country was mountainous, forming bold shores; after which the mountains recede, and the river spreads out in some places from one to three miles wide, and an extensive region around presents the appearance of a rich soil well adapted to agriculture. There are some fine prairies, but far the greatest part is thickly wooded. In this part of the river there are many fertile islands, some of which are large; the current moves on gently, and the whole scenery around is fascinating. As I descended towards the great Pacific ocean, water fowl, such as geese, swans, and a very great variety of ducks, began to multiply; also every now and then seals made their appearance, so that I became cheered with the increasing exhibitions of animated nature, greater than I had witnessed since leaving the buffalo country. Unexpectedly, about the middle of the day, on the north shore in a thick grove of large firs, I saw two white men with a yoke of oxen drawing logs for sawing. I hailed them, and enquired of them the distance to Fort Vancouver. They replied, "only seven miles around yonder point, down that prairie." Soon we came to a very large saw-mill, around which were large piles of lumber and several cottages. This looked like business upon a much greater scale than I had expected. I called a short time at this establishment, where I found several Scotch laborers belonging to the Hudson Bay Company, with their Indian families. Although it was then about noon, they offered me a breakfast of peas and fish, taking it for granted, that men who travel these western regions, eat only when they can get an opportunity. At two in the afternoon, arrived at Fort Vancouver, and never did I feel more joyful to set my feet on shore, where I expected to find a hospitable people and the comforts of life. Doct. J. McLaughlin, a chief factor and superintendent of this fort and of the business of the Company west of the Rocky Mountains, received me with many expressions of kindness, and invited me to make his residence my home for the winter, and as long as it would suit my convenience. Never could such an invitation be more thankfully received.

It was now seven months and two days since I left my home, and during that time, excepting a few delays, I had been constantly journeying, and the fifty-six last days with Indians only. I felt that I had great reason for gratitude to God for his merciful providences toward me, in defending and so providing for me, that I had not actually *suffered* a single day for the want of food. For months I had no bread nor scarcely any vegetables, and I often felt that a change and a variety would have been agreeable, but in no case did I *suffer*, nor in any case was I brought to the necessity of eating *dogs* or *horse flesh*. In every exigency God provided something wholesome and palatable.

CHAPTER IX.

Description of Fort Vancouver—departure for Fort George and mouth of the Columbia—mouths of the Multnomah—Wappatoo island—May Dacre—Coffin rock—Cowalitz river—Indian friendship—Pacific ocean—Gray's bay—Astoria.

Fort Vancouver is situated on the north side of the Columbia river about sixty rods from the shore, upon a prairie of some few hundred acres, surrounded with dense woods. The country around, for a great distance, is generally level and of good soil, covered with heavy forests, excepting some prairies interspersed, and presents a pleasing aspect. It is in north latitude 45° 37′, and longitude 122° 50′, west from Greenwich—one hundred miles from the Pacific ocean. The enclosure is strongly stockaded, thirty-seven rods long, and eighteen rods wide, facing the south. There are about one hundred white persons belonging to this establishment, and an Indian population of three hundred in a small compass contiguous. There are eight substantial buildings within the enclosure, and a great number of small ones without, making quite a village appearance.

October 17th. After one night's rest in this fort, I left for Fort George, situated ninety-one miles below this, near the confluence of the Columbia with the Pacific, known in the United States by the name of Astoria. I took this early departure that I might visit the lower part of the river and the sea coast, and return before the rainy season should commence; and also to avail myself of a passage in the May Dacre of Boston, Capt. Lambert, a brig belonging to Capt. Wyeth and Company, which was lying twenty-five miles below, at the lowest mouth of the Multnomah. Mr.

J. K. Townsend, an ornithologist, from Philadelphia, accompanied me to the brig. Our canoe was large and propelled by Sandwich islanders, of whom there are many in this country, who have come here as sailors and laborers. Five miles below the fort, we passed the main branch of the Multnomah river. It is a large river coming from the south, and is divided by islands into four branches, at its confluence with the Columbia. Here commences the Wâppatoo island, so called from a nutritive root found in the small lakes in the interior, which is much sought for by Indians as an article of food. This island is about eighteen miles long, and five miles wide, formed by a part of the Multnomah, branching off about six miles up the main river, running in a westerly and north-westerly direction, and again uniting with the Columbia eighteen miles below the main branch. The branch which flows around and forms the island, is about fifteen rods wide, and of sufficient depth for small shipping most of the year. It was upon this island the Multnomah Indians formerly resided, but they have became as a tribe, extinct. The land is very fertile, and most of it sufficiently high to be free from injury by the June freshet. Some parts of it are prairie, but the greatest part is well wooded with oak, ash, balsam fir, and the species of poplar often called balm of Gilead, and by most travelers, cotton-wood. At the south-west of this island, there is a range of mountains which render a space of country broken, but beyond these, it is said by hunters, that there is an extensive valley well adapted to agriculture.

We arrived at the landing place of the May Dacre, five o'clock in the afternoon, and were politely received on board by Capt. Lambert. The brig was moored along side a natural wharf of basalt.

Sabbath, October 18th. Part of the day I retired to a small prairie back from the river to be free from the noise of labor in which the men were engaged in preparing for their voyage; and part of it I passed in the state room which was assigned me. There is much reason to lament the entire disregard manifested by many towards God's holy sabbath. His justice will not always be deferred. Those, who will not submit to divine authority, must reap the fruit of their disobedience. None can slight and abuse the mercy of God with impunity.

Monday, 19th. The brig fell down the river with the tide, about three miles, but for the want of wind anchored. In the afternoon I went on shore for exercise, taking with me a kanaka, that is, a Sandwich islander, for assistance in any danger. I made a long excursion through woods and over prairies, and found the country pleasant and fertile. The grass on the prairies was green, and might furnish subsistence for herds of cattle. When will this immensely extended and fertile country be brought under cultivation, and be filled with an industrious population? From time immemorial, the natives have not stretched forth a hand to till the ground, nor made an effort for the earth to yield a single article of produce, more than what springs up spontaneously; nor will they, until their minds are enlightened by divine truth. No philanthropist, who is not under the influence of christian principles, will ever engage in the self-denying work of enlightening their minds and arousing them from their indolence. As on our frontiers, so on these western shores, the work of destruction, introduced by those who would be called the friends of man, is going forward. The Indians in this lower country, that is, below the Cascades, are only the *remnants* of once numerous and powerful nations.

The evening was clear and pleasant, which gave us an opportunity to see the comet which was observed by Halley in the year 1682, and which was seen again in 1759, and now in 1835, proving its time of revolution to be about seventy-six and a half years. Its train of light was very perceptible and of about twelve degrees length.

We had a favorable wind on the 20th, which, with the current of the river, enabled us to make good progress on our way. Among the many islands, with which the lower part of this river abounds, Deer island, thirty-three miles below Fort Vancouver, is worthy of notice. It is large, and while it is sufficiently wooded along the shores, the interior is chiefly a prairie covered with an exuberant growth of grass and vines of different kinds, excepting the grape, of which there is none west of the Rocky Mountains of natural growth. In the interior of this island there are several small lakes, which are the resort of swans, geese, and ducks. This island was formerly the residence of many Indians, but they are gone, and nothing is to be seen except the remains of a large village.

Among some interesting islands of basalt, there is one called Coffin Rock, twenty three miles below Deer island, situated in the middle of the river, rising ten or fifteen feet above high freshet water. It is almost entirely covered with canoes, in which the dead are deposited, which circumstance gives it its name. In the section of country from Wâppatoo island to the Pacific ocean, the Indians, instead of committing their dead to the earth, deposit them in canoes, and these are placed in such situations as are most secure from beasts of prey—upon such precipices as this island, upon branches of trees, or upon scaffolds made for the purpose. The bodies of the dead are covered with mats, and split planks are placed over them. The head of the canoe is a little raised, and at the foot there is a hole made for water to escape.

A few miles below Coffin island, the Cowalitz, a river of considerable magnitude coming from the north-east, flows into the Columbia, which is about thirty rods wide, deep, and navigable for boats a very considerable distance. The country up this river is said to equal in richness of soil, any part of the Oregon Territory, and to be so diversified with woods and prairies, that the farmer could at once reap the fruits of his labour.

Anchored for the night, on account of numerous sand bars and the windings of the navigable channel. The evening was cloudy, and there was the appearance of a gathering storm; but we were so surrounded with high hills, that the situation was considered safe.

The wind, on the 21st, was light, which rendered our progress slow. This section of the country is mountainous, the ranges running from the south-east to the north-west, and covered with a very dense and heavy growth of wood, mostly fir and oak. A chief of the Skilloots with a few of his people came on board. He was very talkative and sportive. When he was about to leave he told Capt. L. that as they had been good friends, and were now about to separate, he wished for a present. Capt. L. told his steward to give him a shirt. The chief took it and put it on, and then said, "how much better would a new pair of pantaloons look with this shirt." The captain ordered him the article asked for. Now said the chief, "a vest would become me, and increase my influence with my people." This was also given. Then he added, "well, Tie*, I suppose we shall not see each other again, can you see me go away without a clean blanket, which would make me a full dress." The captain answered, "go about your business; for there is no end to your asking, so long as I continue to give." Then the chief brought forward a little son, and said, "he is a good boy; will you not make him a present?" Captain L. gave him a few small articles, and they went away rejoicing more over the presents which they received, than sorrowing for the departure of the May Dacre. We passed to-day Pillar rock, which stands isolated, more than a half mile from the north shore, composed of basalt, and is about forty feet high and fifteen in diameter. We anchored a few miles below.

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* Chief, or gentleman.

On the morning of the 22nd, we waited for a favorable tide until nine o'clock, when we got under way with a brisk wind from the east. Here the river begins to spread out into a bay, but owing to many shoals, the navigation is difficult. We ran aground, but the increase of the tide set us afloat again, and soon the great Pacific ocean opened to our view. This boundary of the "far west" was to me an object of great interest; and when I looked upon the dark rolling waves, and reflected upon the vast expanse of five thousand miles, without an intervening island until you arrive at the Japan coast, a stretch of thought was required, like contemplating infinity, which can measure only by succession its expansion and sublimity. Like the vanishing lines of prospect, so is contemplation lost in this extent of ocean.

As we proceeded on our way, we left Gray's bay at the right, extending inland to the north some few miles, in which on a voyage of discovery the ship Columbia anchored, and from whose commander the bay took its name. Nearly opposite we passed Tongue Point, which extends nearly two miles into the bay or river, from the south. It is considerably elevated, rocky, and covered with woods. Soon after this, Astoria was announced. My curiosity was excited. I looked, but could not discover what to all on board was so plainly seen—I blamed my powers of vision—and reluctantly asked the captain, where is Astoria? "Why," he replied, "right down there—that is Astoria." I said within myself, is that "the far-famed New York of the west?" Sic transit gloria mundi!

CHAPTER X.

Description of Fort George—Mouth of the Columbia,—Dangerous bar—Mountainous coast—Varieties of timber—Good location for a missionary station—Continued rains—Dense forests—Excursion in a canoe down the bay—View of the coast—Disasters at the entrance of the Columbia—Ship William and Anne—Ship Isabella—Tonquin—Japanese junk—Reflections—Water fowl—Return to Fort Vancouver—The regard Indians show the dead—Indian kindness.

When we arrived in the small bay, upon which Fort George (Astoria) is situated, Capt. L. manned a boat to take me on shore, in which he also embarked to pay his respects to the governor, who had the politeness to meet us at the landing, and invited us, with hearty welcome, to his dwelling. After having interchanged the customary salutations and made a short stay, the captain re-embarked and made his way for cape Disappointment; and the wind and tide being favorable, without any delay, he passed the dangerous bar, and shaped his course for Boston. Fort George is situated on the south side of the bay, ten miles from cape Disappointment, is without any fortifications, has only two small buildings made of hewed logs; about two acres cleared, a part of which is cultivated with potatoes and garden vegetables. It is occupied by two white men of the Hudson Bay Company, for the purpose of trade with the few remaining Indians, who reside about these shores. Though this is the present condition of Astoria, yet the time must come, when at the mouth of this noble river there will be a place of business, and especially may this be expected, as this bay affords the only good harbor for a long distance on this coast. I should think the north side of the bay a little above the cape, adjoining what is called Baker's bay, would be the most desirable location for a place of business, as that is the safest place for ships to ride at anchor. On that side of the Columbia bay, the country is more open and pleasant for a commercial town. On the south side, where Astoria was located, the mountains or high hills come down very near the shore, are rocky and precipitous, preventing a southern prospect, and in the short winter days of a north latitude of 46° 17′ they almost exclude the sun.

A difficulty, of such a nature as is not easily overcome, exists in regard to the navigation of this river, which is the sand bar at its entrance. It is about five miles across the bar from cape Disappointment out to sea. In no part of that distance is the water upon the bar over eight fathoms, and in one place only five, and the channel only about half a mile wide. And so wide and open is the ocean, that there is always a heavy swell, and when the wind is above a gentle breeze, there are breakers quite across the bar, and there is no passing it except when the wind and tide are both very favorable. Without the bar there is no anchorage, and there have been instances, in the winter season, of ships laying off and on thirty days, waiting for an opportunity to pass; and always a good pilot is needed. Perhaps there have been more lives lost here, in proportion to the number of those who have entered this river, than in entering almost any other harbor in the world. But the calamities have been less frequent, for some years past, than formerly; and should a steam-boat be stationed at the cape, when business shall be sufficiently multiplied to warrant the expense, to tow vessels over, the delays and dangers would be greatly diminished.

The main bay is four miles wide at the mouth of the river, between cape Disappointment and Point Adams; extends sixteen miles up the river; is nine miles wide between Chenook bay on the north and Youngs' bay on the south; and seven wide between Fort George and Chenook point.

It is filled with many sand-bars, and one, which is called Sand island, a little within the capes, seen only when the tide is down, is dangerous to ships when not in the charge of skilful pilots.

The section of country about the sea coast is very rough and mountainous, and covered with the most heavy and dense forest of any part of America of which I have any knowledge. The trees are almost all of the genus pinus, but I saw none of the species commonly called pine, any where below the Cascades. The balsam fir, of which there are three species, constitute far the greatest part of the forest trees. White cedar, spruce, hemloc, and yew, are interspersed. Three species of oak, of which the white is far the most common, prevail in small sections; and in some low bottom-lands, the species of poplar, commonly called the balm of Gilead, and by some bitter cotton-wood, is most general. The balsam fir grows very large; not unfrequently four and six feet in diameter and two hundred feet high. I measured one which was eight feet in diameter and about two hundred and fifty feet high. As I do not here intend to enter upon the dendrology of this country, I pass farther remarks upon this subject for the present.

There are some tracts of good land, which might easily be brought under cultivation, in different parts of this mountainous and iron bound coast. One about Youngs' bay, extending down to and about Point Adams. This would be a favorable location for a missionary station, where access could be had to the Clatsop and Killamook Indians, who are said to be numerous.

At this season of the year, there are but few Indians who reside about this trading post, finding it more for their comfort to retire into the forests during the rainy season of the winter, locating themselves upon small prairies along rivers and streams, where fuel is easily obtained and where some game is found to add to their winter's stock of provisions.

During my continuance in this place it was my intention to cross the bay over to Chenook point, and from thence down to cape Disappointment, which it is said affords a very extensive and interesting prospect. But from day to day it rained, and the high winds created such a sea in the whole bay, that it was not safe to attempt the passage.

On the 24th, the wind was high, and the weather very uncomfortable, and in the afternoon the storm increased accompanied with snow, which, however, melted as fast as it fell. The sea fowl appeared to be alarmed by the severity of so early and unexpected a storm of snow, and came in from the ocean in great numbers, flying and screaming, as if in search of a safe retreat.

The storm being somewhat moderated, on the 26th, Mr. Dunn, the superintendent of the fort, and myself, for exercise took our rifles to go back into the woods to hunt deer. But so dense was the forest, so filled and interwoven with various vines and shrubbery, that it was next to impossible to make any progress, and we did not penetrate the woods more than one mile, before we gave up the object, and turned our course back, which, with diligent efforts, occupied some hours. If a luxuriant growth of trees and shrubbery is indicative of a rich soil, then no part of the world can surpass the country about these shores.

The morning of the 27th was pleasant and inviting for a water excursion; but on account of sudden changes of weather which are common at this season of the year, I did not think it best to cross the wide bay, but took four Chenook Indians and a half breed, named Thos. Pish Kiplin who could speak English, and went in a large canoe down to Clatsop and Point Adams, nine miles from the fort. There was a gentle wind from the east, which favored hoisting a small sail. This gave us a pleasant sail at the rate of eight miles an hour. By this time the waves had so increased and the white caps were so numerous that to one not acquainted with nautical adventures, the danger in a canoe appeared great. We could do nothing, except to run before the wind, and when we were upon the top of one wave, it seemed the next plunge would swallow us up. Fears were of no use in this situation, and I therefore kept up such conversation as was calculated to suppress any which might arise in the minds of the men. It was interesting to see how the Indians would take the waves with their paddles so as to favor the safety of the canoe. But our rapid progress soon brought us to the shore near Point Adams. Here a new difficulty, and unexpected to me, arose, which was, how should we land in the high surf; but my skilful mariners watched an opportunity to shoot the canoe forward as far as possible on a flowing wave, and as soon as it broke, they leaped into the water and seized the canoe and lightened it over the returning surge, and drew it up beyond the reach of the waves. This management was an ocular demonstration of the skill of Indians on dangerous seas. I took with me Kiplin and walked several miles on the hard and smooth sandy beach, so far around to the south, that I had a view of the coast north and south, as far as the eye could reach. High, and in most parts perpendicular, basaltic rocks lined the shores. Who but that Being, who sets bounds to the sea, and has said to the proud waves, hitherto shalt thou come and no farther, reared these volcanic walls? This vast expanse of ocean and these stupendous works of God naturally fill the mind with awe.

In returning, I walked several miles, farther than the place where we landed, along the shores toward Youngs' bay, and went on board the brig Lama, Captain McNiel, which was on its way up to the fort. In my excursion about Clatsop and Point Adams, I saw several canoes containing the dead, deposited as I have already described.

I have mentioned the bar at the mouth of the Columbia, and Sand island, as dangerous to those who are not well acquainted with the entrance into this river. In the year 1828, the ship William and Anne was cast away a little within the bar. All on board, twenty-six in number, were lost, and it could not be ascertained what were the circumstances of the lamentable catastrophe, as no one was left to tell the story. There were conjectures that after the ship had run aground, the Indians for the sake of plunder killed the crew. This is *only* conjecture; but it is very strange, that as they were not far from the shore, and the beach was sandy, that none escaped. The Indians carried off and secreted whatever of the goods they could find. The men of the Hudson Bay Company sent to the chiefs to deliver up what they had taken away. They sent Dr. McLaughlin at Fort Vancouver two small articles of no value. Doct. M. with an armed force went down to the Chenooks and demanded a surrender of the goods. The chief with his warriors put himself in the attitude of resistance, and fired upon the men of the Hudson Bay Company. They returned the fire with a swivel, not to injure them, but to let them know with what force they had to contend, if they persisted in their resistance. On this the Indians all fled into the woods. The doctor with his men landed and searched for the goods, many of which they found. Whilst they were searching, the chief was seen skulking and drawing near—and cocked his gun, but before he had time to fire, one of the white men shot him down. None besides were hurt. This was done, as the men of the Hudson Bay Company say, not so much for saving the value of the property, as to teach the Indians not to expect profit from such disasters, and to take away temptation to murder white men for the sake of plunder.

On the 23d of May, 1830, the ship Isabella was cast away upon a sand-bar projecting from Sand island, which is a little within the capes. As soon as she struck, the men all deserted her, and without stopping at Fort George, made their way to Fort Vancouver. It is thought, that if they had remained on board and waited the tide, she might have been saved. The cargo was mostly saved.

In 1811, the Tonquin, sent out from New York by Mr. Astor, to form a fur trading establishment at or near the mouth of this river, lost eight men in crossing the bar. The calamity resulted from the ignorance of Captain Thorn of the dangers, and his great want of prudence.

About thirty miles south of this river, there are the remains of a ship sunk not far from the shore. It is not known by whom she was owned, nor from what part of the world she came, nor when cast away. The Indians frequently get bees-wax from her. It is not improbabable that she was from some part of Asia.

A Japanese junk was cast away, fifteen miles south of cape Flattery in March, 1833. Out of seventeen men only three were saved. In the following May, Captain McNeil of the Lama brought the three survivors to Fort Vancouver, where they were kindly treated by the gentlemen of the Hudson Bay Company, and in the following October, they were sent in one of their ships to England, to be forwarded to their own country and home. This junk was loaded with rich China ware, cotton cloths, and rice. In the same year eleven Japanese, in distress, were drifted in a junk to Oahu, Sandwich islands. It is not a very uncommon thing, that junks and other craft have been found by whale ships in the great Pacific ocean, in a state of starvation, without the nautical instruments and skill of mariners to enable them to find their way to any port of safety. Undoubtedly many are entirely lost, while others drift to unknown shores.

May not the above facts throw light upon the original peopling of America, which has engaged the attention of men for a long period. While one man demonstrates to his own satisfaction, that the first inhabitants of this continent must have crossed from the north-east part of Asia, because of the resemblance of the people to each other, and the ease with which the strait is passed in canoes—another with no less certainty, proves from the diversity of languages, from the impossibility of tracing their origin, and from other reasons, that an equinoctial union of Africa and America must have existed in some age of the world since the universal deluge, and some violent convulsion of nature has since dissevered them. Others would confine them to the descendants of the Jews, and industriously trace in their customs, the ancient worship, and rites of God's peculiar people. Some see in them the confirmation of their favorite theory, that human institutions and states, like human and vegetable nature, have their birth, growth, maturity, and decay; and believe that, as it respects these tribes, these tendencies have already, for centuries, been in operation to produce their extinction. But from whatever single or numerical causes they have had their origin, their own traditions and the histories of more civilized nations seem unable to inform us. Physical causes alone, we think, are adequate to account for the many features of resemblance which they possess, even though they might, at different and distant periods of time have been drifted, or in any other manner found their way, from remote countries.

About this time of the year, water fowl of various genera and species begin to visit the bays and lagoons, and as the season advances, they gradually proceed into the interior of the country, and the rivers and lakes abound with them. Geese, swans, ducks, and gulls, wing their way over us, and their screams, particularly of swans, are at times almost deafening. The swan is not the one common in the United States. It is the Bewick's swan, but is characterized by the same unsullied plumage, its attitudes and motions, while sailing over its liquid element, are equally graceful, and its voice even louder and more sonorous. Of the geese there are four kinds; the white, white fronted, the Canada, and Hutchins. Of the ducks, there are the black or surf duck, the canvass-back, the blue-bill, the long-tailed, the harlequin, the pin-tail, and the golden-eyed. The number of these water fowl is immense, and may be seen on the wing, swimming upon the waters, or searching for their food along the shores. They constitute a large item of Indian living and trade, and find a conspicuous place upon the tables of the gentlemen engaged in the fur business.

Wednesday, October 28th. I took passage on board a canoe, going on an express from the Lama, recently arrived from a northern voyage to and about Queen Charlotte's island, to Fort Vancouver. The canoe was large, carrying about fifteen hundred weight including men and baggage, manned by three white men and three Indians. The day was pleasant, more so than any we had had for many past, which was a favorable circumstance for passing through the bay, and around Tongue Point where the current was so strong, that it required the full exertion of the men to double it. Ten miles further we passed Pillar Rock, a few miles above which we encamped on the north shore, where the mountains came down so close to the shore, that we hardly found room to pitch my tent above high tide water. The men made a large fire, which was cheering and comfortable, and the supper which they prepared was eaten with a keener appetite than many a one amidst all the appliances of wealth and luxury.

On the 29th, arose before day, and was willing to take an early departure from a place where tide and mountains disputed territory. By diligently pursuing our way until eight in the evening, we made forty-five miles, which was a great day's work in going up the river against the current, which is strong when the tide is setting out. I noticed on my return a singular rocky point on the north shore, a short distance below the Cowalitz, rising nearly perpendicularly about one hundred feet high, separated from the adjacent high hills, and very much in the form of Coffin-rock. It was covered with canoes containing the dead. These depositories are held in great veneration by the Indians. They are not chosen for convenience, but for security against ravenous beasts; and are often examined by the friends of the deceased, to see if the bones of their dead repose in undisturbed quiet. And such is their watchful care, that the anatomist could rarely make depredations without detection, or with impunity. And if they have such regard for their dead, are they without affection for their living relatives and friends? Are they "callous to all the passions, but *rage?*" Are they "steeled against sympathy and feeling?" And have they no happiness except what "exists in the visionary dreaming of those, who never contemplated their actual condition?" Have those, who charge upon the Indian character "sullen gloom, want of curiosity and surprise at what is new or striking," had extensive personal acquaintance with many different Indian nations and tribes; and have they gained their familiar friendship and *confidence?* I am firm in the belief, that the character of unabused and uncontaminated Indians will not lose in comparison with any other nation that can be named; and the only material difference between man and man, is produced by the imbibed principles of the christian religion.

Wishing to avail ourselves of calm weather and a favorable moon, we kept on our way in the evening until thickening clouds and descending rain admonished us of the necessity of finding an encamping place; and while doing this, we ran upon a log, which came very near upsetting us in deep water. But by two men getting out upon the log and lifting the canoe, with much exertion we got off safely. After passing round a point we saw a light on the north shore, to which we directed our course and landed, where we found a small company of Indians encamped under a large projecting rock, giving shelter from the storm. They kindly shared their accommodations with us, and my tent was pitched under the concavity of the rocks; and mats, skins, and blankets made me a comfortable bed upon small stones. A good fire and refreshing supper obliviscited the labors of the day and dangers of the evening.

Arose on the 30th, before day, and although it was a rainy morning, yet it was sufficiently calm for the express to prosecute their voyage. I so managed my mats and skins as to shield myself and baggage from the rain; but the men whose business it was to propel the canoe were exposed to the chilling rain; and after a few hours' labor and exposure, we arrived at the place where the May Dacre had made her harbor, near where the southern section of the Williamette discharges its waters into the Columbia. We brought our canoe into a small bay indented in the basaltic rocks, and drew it so far upon the shore, that it was thought safe without any other security; and all hastened to kindle a fire in a thatched building, which was constructed by some Kanakas for the accommodation of the May Dacre. This shelter was very desirable to protect us from the storm and to give the men an opportunity to dry their clothes. Whilst we were preparing and eating our breakfast, the flowing tide, which swells the river and slackens the current, but does not stop it, took our canoe from its moorings, and drifted it a considerable distance down the river. Some Indians whose residence was far up the Cowalitz, and who were descending in their canoes down the river, saw it, and returned with it before we knew it was gone. This act proved them to be susceptible of kindness, and increased my confidence in their integrity. It was of too much importance to go unrewarded. The canoe contained valuable baggage, and we should have been left without any means of going on our way. We could not have crossed the Willamette nor Columbia river, and in addition the wood and undergrowth are next to impassable. Before the middle of the day, the storm abated, and the remainder of our way to Fort Vancouver was pleasant, at which place we arrived before evening. We were less than three days in accomplishing the passage from one fort to the other, and these were the only three calm days for a long time before and after.

CHAPTER XI.

Review of journeyings—school—journey up the Willamette—walk upon the pebbly shore—falls—settlement on the Willamette—methodist mission—epidemic—voyage down the river—hospitality of Wanaxka—construction of his house—Fort William on the Wappatoo island—astonishing thirst for ardent spirits—return to Fort Vancouver.

HERE, by the kind invitation of Dr. McLaughlin, and welcomed by the other gentlemen of the Hudson Bay Company, I took up my residence for the winter; intending to make such excursions as the season may admit and the object of my tour may demand. As this is the principal trading post of the company, west of the Rocky Mountains, it may be expected, that many Indians from different parts of the country for considerable distance around, may be seen here during the winter, and more information obtained of their character and condition than could be in any other course I could pursue. Here also traders from different stations west of the mountains will come in for new supplies, of whose personal acquaintance with Indians I may avail myself.

Sabbath, November 1st. By invitation, I preached to a congregation of those belonging to this establishment who understand English. Many of the laborers are French Canadians who are Roman Catholics, and do not understand English.

This trading post presents an important field of labor; for if a christian influence can be exerted here, it may be of incalculable benefit to the surrounding Indian population. Let a branch of Christ's kingdom be established here, with its concomitant expansive benevolence exerted and diffused, then this place would be a centre, from which divine light would shine out, and illumine this region of darkness. This is an object of so much importance, that all my powers, and energies, and time, must be employed for its accomplishment; so that I do not feel that I have a winter of idle confinement before me, but enough labor which needs to be done.

Monday, 2d. In taking a review of my journeyings since I left my home, I can say, though long in time and distance, yet they have been pleasant and full of interest. So diversified has been the country through which I have passed, and so varied the incidents, and so few real hardships, that the time and distance have both appeared short. Although this mission was thought by the Secretaries of the Board to be one which would probably be attended with as great, if not greater, dangers and deprivations than any which they have sent into any part of the world, yet my sufferings have been so small, and my mercies so great, that I can say, that if this is taking up the cross let none be dismayed; for surely Christ's yoke is easy and his burden light. I had thought much on the prospect of having an opportunity to see whether I could "rejoice in sufferings" for the heathen, "and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church," but the protecting providence of God was so conspicuous and his mercies so constant, that the opportunity did not appear to be presented. As to want, I experienced only enough to teach me more *sensibly* the meaning of the petition, "give us this day our daily bread;" and the truth was comforting, that "the Lord giveth to all their meat in due season." I can say, "hitherto the Lord hath helped me." I do not know what awaits me, but I still trust the Lord will carry me through, and return me in safety.

I am very agreeably situated in this place. Half of a new house is assigned me, well furnished, and all the attendance which I could wish, with access to as many valuable books as I have time to read; and opportunities to ride out for exercise, and to see the adjoining country, as I can desire; and in addition to all these, and still more valuable, the society of gentlemen enlightened, polished, and sociable. These comforts and privileges were not anticipated, and therefore the more grateful.

There is a school connected with this establishment for the benefit of the children of the traders and common laborers, some of whom are orphans whose parents were attached to the company; and also some Indian children, who are provided for by the generosity of the resident gentlemen. They are instructed in the common branches of the English language, such as reading, writing, arithmetic, grammar, and geography; and together with these, in religion and morality. The exercises of the school are closed with singing a hymn; after which, they are taken by their teacher to a garden assigned them, in which they labor. Finding them deficient in sacred music, I instructed them in singing, in which they made good proficiency, and developed excellent voices. Among them there was one Indian boy, who had the most flexible and melodious voice I ever heard.

It is worthy of notice, how little of the Indian complexion is seen in the half-breed children. Generally they have fair skin, often flaxen hair and blue eyes. The children of the school were punctual in their attendance on the three services of the sabbath, and were our choir.

Monday, Nov. 23d. The weather being pleasant, though generally very rainy at this season of the year, and wishing to explore the country up the Willamette river, I embraced an opportunity of going with a Mr. Lucier and family, who were returning in a canoe to their residence about fifty miles up that river. Doctor McLaughlin furnished and sent on board a large stock of provisions, three or four times more than I should need, if nothing should occur to delay us, but which was a wise precaution. We left

Fort Vancouver about one o'clock in the afternoon, and proceeded five miles down the Columbia to the entrance of the Multnomah, and about fifteen up the Willamette before we encamped. The name Multnomah, is given to a small section of this river, from the name of a tribe of Indians who once resided about six miles on both sides from its confluence with the Columbia, to the branch which flows down the southern side of the Wâppatoo island; above this section it is called the Willamette. The tide sets up this river about twenty miles, to within a few miles of the falls, and through this distance the river is wide and deep, affording good navigation for shipping.

The country about the Multnomah, and also some miles up the Willamette, is low, and much of it is overflowed in the June freshet; but as we ascend, the banks become higher, and are more generally covered with woods.

Mr. Lucier told me he was well acquainted with the country around; that a little back from the banks of the river, there are fine tracts of rich prairie, sufficiently interspersed with woods for all the purposes of fuel, fencing, and lumber. As we advanced, a chain of mountains, running from the south-east to the north-west, and which crosses the Columbia river below Deer island, runs some distance near and below the falls along the west shores of this river. There are probably as many Indians who navigate with their canoes this river, as any of the rivers in the lower country; many of whom I had an opportunity of observing to-day in their busy pursuits, the strokes of whose paddles broke in upon the general silence. One company overtook us towards evening, and encamped with us upon the elevated shore on the east side of the river. Owing to the dampness of the day, and previous rains we had some difficulty in making a fire, but at length it was accomplished, and the wood was unsparingly applied. With my tent pitched before a large fire, under the canopy of wide branching trees, I partook of the stores of my large wicker basket with as much satisfaction as could be felt in any splendid mansion. The blaze of dry crakling fir threw brilliancy around, softened by the dark forest, like the light of the astral lamp; and the burning balsam perfumed the air. The latter part of the night, I suffered more with the cold than at any time in all my journeying, not having taken with me as many blankets as the season required.

The morning of the 24th was overcast with clouds, and rendered chilly by a mist settled near the surface of the river, and which collecting in a beautiful frosting upon the surrounding trees, exhibited one of those picturesque fancies, which works of art may imitate, but which only nature can perfect. Soon after resuming the labor of the day, we passed several basaltic islands, some of them of sufficient magnitude to enclose a few acres, others only rocky points, between which the current was strong, requiring much effort to make headway. Part of the way from our last encampment to the falls, which was six miles, I walked along upon the pebbled shore, where I found calcedony, agate, jasper, and carnelian, of good quality. Two miles below the falls, there is a large stream which comes in from the southeast, called Pudding river. Its entrance makes a strong current, which we found difficult to stem, and once we were drifted back in spite of all our efforts; but on the second attempt we succeeded. We arrived at the falls of the Willamette at one o'clock in the afternoon and hired eight Clough-e-wall-hah Indians to carry the canoe by the falls, the distance of half a mile, and proceeded about five miles farther and encamped. These falls with the scenery around have much to charm and interest. The river above spreads out into a wide, deep basin, and runs slowly and smoothly until within a half mile of the falls, when its velocity increases, its width diminishes, eddies are formed in which the water turns back as if loth to make the plunge, but is forced forward by the water in the rear, and when still nearer it breaks upon the volcanic rocks scattered across the channel, and then as if resigned to its fate, smooths its agitated surges, and precipitates down an almost perpendicular of twenty five feet, presenting a somewhat whitened column. It was a pleasant day, and the rising mist formed in the rays of the sun a beautiful bow; and the grass about the falls, irrigated by the descending mist, was in fresh green. The rocks over which the water falls, and along the adjacent shores, are amygdaloid and basalt. The opportunities here for water power are equal to any that can be named. There cannot be a better situation for a factory village than on the east side of the river, a dry, wide-spread level extends some distance, and the shores form natural wharves for shipping. The whole country around, particularly the east side, is pleasant and fertile. And can the period be far distant, when there will be here a busy population? I could hardly persuade myself that this river had for many thousand years, poured its waters constantly down these falls without having facilitated the labor of man. Absorbed in these contemplations, I took out my watch to see if it was not the hour for the ringing of the bells. It was two o'clock and all was still, except the roaring of the falling water. I called to remembrance, that in the year 1809 I stood by the falls of Genesee river, and all was still except the roar of the cataract. But it is not so now; for Rochester stands where I then stood.

Wednesday, 25th. As soon as the day dawned, we went on board the canoe and pursued our way up the river which for thirty miles runs from a westerly direction, and at half past one, we arrived at McKey's settlement. This and Jarvis' settlement twelve miles above, contain about twenty families. The men are mostly Canadian Frenchmen with Indian wives. There are a very few Americans. The Frenchmen were laborers belonging to the Hudson Bay

Company, but have left that service, and having families they have commenced farming in this fertile section of country, which is the best of the Oregon Territory which I have as yet seen. It is well diversified with woods and prairies, the soil rich and sufficiently dry for cultivation, and at the same time well watered with small streams and springs. These hunters recently turned to farmers, cultivate the most common useful productions,—wheat of the first quality to as great extent as their wants require. A grist mill is just finished which adds to their comforts. They have a common school in each settlement instructed by American young men, who are competent to their business.

The forest trees are mostly oak and fir, the latter growing remarkably tall. The misletoe, attached to the body and large branches of the oak, is very common. Beautiful dark green bunches of this plant, seen upon the leafless trees of winter, excites admiration that its verdure should continue, when the trees, from which it derives its life and support, are not able to sustain their own foliage.

I rode on Thursday the 26th, twelve miles to the upper settlement, and was delighted with the country. For richness of soil and other local advantages, I should not know where to find a spot in the valley of the Mississippi superior to this. I saw on the way a large number of horses, lately brought from California, fattening upon the green luxuriant grass of the prairies.

Near this upper settlement, a short distance up the river, the methodist church of the United States have established a mission among the Calapooah Indians of whom there are but a few remaining. Rev. Messrs. Jason Lee and Daniel Lee are the ordained missionaries, and Mr. Shepard teacher.

Their principal object of labor, for the present, is by means of schools. They had at the time of my visit fourteen Indian children in their school supported in their family, and the prospect of obtaining others as fast as they can accommodate them. Their facilities for providing for their school are good, having an opportunity to cultivate as much excellent land as they wish, and to raise their necessaries of life in great abundance with little more labor than what the scholars can perform for their support. The missionaries have an additional opportunity of usefulness, which is to establish a christian influence among the people of these infant settlements. Mr. J. Lee preaches to them on the sabbath, and they have a very interesting sabbath school among the half-breed children. These children generally have fair complexions, active minds, and make a fine appearance. The prospect is, that this mission may lay a foundation for extensive usefulness. There is as yet one important desideratum—these missionaries have no wives. Christian white women are very much needeed to exert their influence over Indian females. The female character must be elevated, and until this is done but little is accomplished; and females can have access to, and influence over, females in many departments of instruction to much better advantage than men. And the model, which is furnished by an intelligent and pious family circle, is that kind of practical instruction, whether at home or abroad, which never fails to recommend the gospel.

At the time of my continuance in this place, an epidemic prevailed among the Indians, of which several persons died. In some respects it was singular. The subjects of the complaint were attacked with a severe pain in the ear almost instantaneously, which soon spread through the whole head with great heat in the part affected; at the same time the pulse became very feeble and not very frequent—soon the extremities became cold and a general torpor spread through the whole system except the head—soon they were senseless, and in a short period died. In some cases the attack was less severe, and the patient lingered, and after some days convalesced, or continued to sink until death closed his earthly existence.

Friday, Nov. 27th. I rode out with Mr. J. Lee several miles south to see more of the country. The same rich, black soil continued, furnishing nutritive grass in abundance; and also the same diversity of wood and prairie. This valley is very wide east and west, generally about fifty miles; and far more extended, north and south.

Towards evening we attended the funeral of an Indian boy, who belonged to the school, and who died last night with the epidemic. Most of the children of the school and sabbath school attended, and conducted with propriety.

On Saturday I returned to McKey's settlement to fulfil an appointment to preach to the inhabitants on the sabbath. I put up with Mr. Edwards who is temporarily attached to the mission, but now teaching school in this settlement.

Almost the whole of the inhabitants of this settlement assembled on the sabbath, and made a very decent congregation; but not more than half could understand English. After service I was called to see a Mr. Carthre, who was taken severely with the epidemic. I bled him, which gave him immediate relief, and applied a blister, and as I afterward learned, he recovered.

Early Monday morning of the 30th, McKey furnished me with two young Indians to take me in a canoe to the falls, where we arrived safely at three o'clock in the afternoon. Here I engaged two Indians belonging to a small village of Claugh-e-wall-hah Indians, who have a permanent residence a little below the falls. Wanaxka, the chief, came up to the falls, where I was about to encamp alone for the night, and invited me to share his hospitality at his house. I hesitated what to do, not that I would undervalue his kindness, but feared such anneyances as might prevent my rest. On the other hand there was every appearance of a cold, heavy storm, very little wood near, which I could procure for a fire with only my hatchet, and I should be alone, exposed to ravenous wild beasts—the latter consideration, however, I scarcely regarded. But believing it would please the chief, should I accept his invitation, I went with him to his dwelling, which was a long permanent building on the west side of the river, up an elevation of one hundred feet, and near which were several other buildings of nearly the same dimensions. Besides the family of the chief, there were two other families in the same building, in sections about twenty feet apart, separated from each other by mats hung up for partitions. Their houses are built of logs split into thick plank. These Indians do not sink any part of their buildings below the surface of the earth, as some of the Indians do about and below the Cascades. The walls of the chief's house were about seven feet high, the roofs are more steeply elevated than what is common in the United States, made of the same materials with the walls, only the planks are of less thickness. They have only one door to the house, and this is in the centre of the front side. They have no chimneys to carry off the smoke, but a hole is left open above the fire-place, which is in the centre of each family's apartment. This answers very well in calm weather, but when there is much wind the whole building becamesa smoke house. The fire-place of the chief's apartment was sunk a foot below the surface of the earth, eight feet square, secured by a frame around, and mats spread upon the floor for the family to sit upon. Their dormitories are on the sides of the apartment, raised four feet above the floor, with moveable ladders for ascent; and under them they stow away their dried fish, roots, berries, and other effects. There was not an excess of neatness within, and still less without. The Indians in the lower country, who follow fishing and fowling for a livelihood are far from being as neat as those in the upper country who depend more upon the chase. The latter live in moveable lodges and frequently change their habitations. But these Indians were also kind. They gave me most of one side of the fire-place, spread down clean new mats, replenished their fire, and were ready to perform any service I should wish. I let them fill and boil my tea-kettle, after which I spread out my stores so bountifully provided by Doct. McLaughlin and performed my own cooking. During the evening, the chief manifested a disposition to be sociable, but we had but a very little language common to us both, besides the language of signs. The next thing, when the hour of rest arrived, was to fortify myself against a numerous and insidious enemy. I first spread down the cloth of my tent, then my blankets, and wrapped myself up as securely as I could, and should have slept comfortably, had I not too fully realised my apprehensions.

As soon as daylight appeared, on December 1st, I left the hospitable habitation of Wanaxka, and with my two Indians proceeded down the Willamette about sixteen miles before we landed for breakfast. I find a great difference in going with or against the current of these rivers. Since going up this river, the number of swans and geese had greatly multiplied upon the waters and along the shores. Their noise, and especially that of the swans, echoed through the woods and prairies. The swan is a beautiful and majestic fowl; its large body, long neck, clear white, and majestic movements place it among the very first of the winged tribe. The common seal are numerous in this river. It is very difficult to shoot them with the best rifles, on account of their diving with extreme suddeness at the flash. I had a fair opportunity to shoot one to-day, but with one splash he was out of sight and did not again appear. When I came to the north-western branch of the Multnomah, I proceeded down four miles to Fort William on the Wappatoo island, an establishment which belongs to captain Wyeth and Company. The location is pleasant and the land around is of the first quality.

Here some months ago a man named Thornburgh was killed by another named Hubbard, both from the United States. A controversy arose between them about an Indian woman. Thornburgh was determined to take her from Hubbard even at the risk of his own life. He entered H.'s cabin in the night armed with a loaded rifle. H. saw him and shot him through the breast and pushed him out of the door. Thornburgh fell and expired almost instantly. A self-created jury of inquest sat upon the body of Thornburgh, and brought in a verdict, that he lost his life by the hand of Hubbard in self-defence.

In Thornburgh there was an instance of a most insatiable appetite for ardent spirits. Mr. Townsend, the ornithologist, whom I have before mentioned, told me he was encamped out for several days, some miles from Fort William, attending to the business of his profession; and that in addition to collecting birds, he had collected rare specimens of reptiles, which he preserved in a keg of spirits. Several days after he was in this encampment, he went to his keg to deposit another reptile, and found the spirits gone. Mr. Townsend, knowing that Thornburgh had been several times loitering about, charged him with having drank off the spirits. He confessed it, and pleaded his thirst as an apology.

On Wednesday the 2d, I returned to Fort Vancouver well pleased with my excursion. The weather was generally pleasant, free from winds and heavy storms. There are no high mountains, nor hills which would not be capable of cultivation, and when this valley shall be filled with inhabitants and farms spread out in high cultivation, it will be second to only a few parts of the world. I found the people of the fort in their usual active business pursuits, and I received a renewed cordial welcome.

CHAPTER XII.

Services on the sabbath—obstacles to the gospel—discouraging case—manner of spending time—description of Vancouver fur and farming establishment—garden productions—lumber—commerce—peltries—system of the Hudson Bay Company—waste of life—hardships of a hunter's life—their perseverance—christian principle—worldly principle.

SABBATH, 6th. I attended three services, morning, afternoon, and evening, and expect to continue them during my residence in this place. Through the week there will be but few opportunities to do much for the spiritual benefit of the common laborers; for in this high northern latitude, the days in the winter are so short that the men are called out to their work before day, and continue their labor until near dark; and as their families do not understand English, I have no direct means of benefiting them.

There is another circumstance which operates against the prospects of benefiting many of the population here,—the common practice of their living with their families without being married. They do not call the women with whom they live, their wives, but their *women*. They know they are living in the constant violation of divine prohibition, and acknowledge it, by asking how they can with any consistency attend to their salvation, while they are living in sin, and are not willing to break off their sins by righteousness. I urged the duty of entering into the marriage relation. They have two reasons for not doing so. One is, that if they may wish to return to their former homes and friends, they cannot take their families with them. The other is, that these Indian women do not understand the obligations of the marriage covenant, and if they, as husbands, should wish to fulfil their duties, yet their wives might through caprice leave them, and they should be bound by obligations, which their wives would disregard.

There is no doubt, but that this subject is attended with real difficulties, but are they insurmountable? Has God given a law, which if obeyed would not secure our greatest and best good? Is it preferable "to enjoy the pleasures of sin for a season," to denying ourselves of all ungodliness, and taking up the cross by which eternal salvation ma be obtained? And what would the enjoyment the whole world can give, profit a man, if he should lose his soul? But I could not believe, that if these men should marry the women with whom they live, and do all they could to instruct them, and treat them with tenderness and respect, that there would be many cases of their leaving their husbands. And whatever might be the results, they had better *suffer* wrong, than *do* wrong. If the Holy Spirit should convince them of *sin*, what would they not do to flee from the *wrath* to come? But their social comforts are so strongly bound with the cords of sin, that they feel, as they express their own case, that it is useless to make any efforts to obtain spiritual freedom, until they shall be placed in different circumstances.

As much of my time, through the week, was occupied in study, and in digesting facts connected with the natural science of the country west of the Rocky Mountains, and the character and condition of the Indians, which came under my observation at different times and places; and also that which I should obtain from persons whose testimony could be relied upon and which came under their personal observation, I shall give them without particular dates.

I have already mentioned my agreeable disappointment, in finding so many of the comforts of life, at different trading posts of the Hudson Bay Company; also I have given a brief description of the local situation of Fort Vancouver. These were taken from such observations as I could make in a hasty view, as I was prosecuting my journey to the shores of the Pacific ocean. This establishment was commenced in the year 1824. It being necessary that the gentlemen, who are engaged in transacting the business of the Company west of the mountains, and their laborers, should be better and less precariously supplied with the necessaries of life, than what game furnishes; and the expense of transporting suitable supplies from England being too great; it was thought important to connect the business of farming with that of fur, to an extent equal to their necessary demands, and as this fort is the central place of business to which shipping come, and from which they depart for different parts of the north-west coast, and to which, and from which, brigades of hunting parties come and go; the principal farming business was established here, and has been progressing until provisions are furnished in great abundance. There are large fertile prairies, which they occupy for tillage and pasture, and forests for fencing materials and other purposes. In the year 1835, at this post, there were four hundred and fifty neat cattle, one hundred horses, two hundred sheep, forty goats, and three hundred hogs. They had raised the same year five thousand bushels of wheat, of the best quality I ever saw; one thousand three hundred bushels of potatoes; one thousand of barley, one thousand of oats, two thousand of peas, and a large variety of garden vegetables. This estimate does not include the horses, horned cattle, &c. and produce raised at other stations. But little however, is done at any of the others, excepting Colville the uppermost post on the northern branch of the Columbia. The garden of this station enclosing about five acres, is laid out with regularity and good taste. While a large part is appropriated to the common esculent vegetables, ornamental plants and flowers are not neglected. Fruit of various kinds, such as apples, peaches, grapes, and strawberries, for the time they have been introduced, flourish and prove that the climate and soil are well adapted to the purposes of horticulture. Various tropical fruits such as figs, oranges, and lemons, have also been introduced, and grow with about the same care as they would require in the latitude of Philadelphia.

In connection with this business and farming establishment, the Company have a flour-mill worked by ox power, which is kept in constant operation and produces flour of excellent quality; and a saw-mill with several saws, which is kept in operation most of the year. This mill, though large, does not with its several saws furnish more lumber than a common mill would, with one saw, in the United States. There being no pine below the Cascades, and but very little within five hundred miles of the mouth of the Columbia river, the only timber sawed in this mill is fir and oak. Besides what lumber is used in the common business about this station, one and sometimes two ship loads, are sent annually to Oahu, Sandwich islands, and is there called pine of the north-west coast. Boards of fir are not so durable, when exposed to the weather, as those of pine, nor so easily worked. One half of the grain of each annual growth, is very hard, and the other half soft and spungy, which easily absorbs moisture and causes speedy decay. There is a bakery here, in which two or three men are in constant employment, which furnishes bread for daily use in the fort, and also a large supply of sea biscuit for the shipping and trading stations along the north-west coast. There are also shops for blacksmiths, joiners and carpenters, and a tinner.

Here is a well-regulated medical department, and a hospital for the accommodation of the sick laborers, in which Indians who are laboring under any difficult and dangerous diseases are received, and in most cases have gratuitous attendance.

Among the large buildings there are four for the trading department. One for the Indian trade, in which are deposited their peltries; one for provisions; one for goods opened for the current year's business, that is, to sell to their men and to send off to various fur stations; and another for storing goods in a year's advance. Not less than a ship load of goods is brought from England annually, and always at least one in advance of their present use, so that if any disaster should befall their ship on her passage, the business of the Company would not have to be suspended. By this mode of management, there is rarely less than two ship loads of goods on hand most of the time. The annual ship arrives in the spring, takes a trip to Oahu, during the summer freighted with lumber to the island, and bringing back to Vancouver salt and other commodities, but generally not enough for ballast; and in the last of September, or in October, she sails for England with the peltries obtained during the preceding year.

The fur business about the Rocky Mountains and west, is becoming far less lucrative than in years past; for so extensively and constantly have every nook and corner been searched out, that beaver and other valuable fur animals are becoming very scarce. It is rational to conclude that it will not be many years before this business will not be worth pursuing in the prairie country south of the 50° of north latitude; north of this, in the colder and more densely wooded regions, the business will not probably vary in any important degree.

But very few Americans who have engaged in the fur business beyond the Rocky Mountains have ever succeeded in making it profitable. Several companies have sustained great loss, and generally owing to their ignorance of the country, and the best mode of procedure. The Hudson

Bay Company have reduced their business to such a system, that no one can have the charge of any important transactions without having passed through several grades of less important business, which constitutes several years' apprenticeship. Their lowest order are what they call servants, (common laborers.) All above these are called gentlemen, but of different orders. The lowest class are clerks, then chief-clerks; next traders, and chief-traders; factors, and chief-factors; and the highest, governors. Of the last office there are only two; one resides in London, who is at the head of the whole business of the Company, and the other resides in Montreal, Upper Canada. There are only two chief-factors west of the mountains, John McLaughlin, Esq. and Duncan Finlayson, Esq. and with them are associated in business several chief-traders and traders, and chief-clerks and clerks. The salaries of the gentlemen are proportioned to the stations they occupy. This being their system of carrying on business, no important enterprise is ever intrusted to any inexperienced person.

It is worthy of remark, that comparatively few of all those who engage in the fur business about, and west, of the Rocky Mountains, ever return to their native land, and to their homes and friends. Mr. P. of Fort Walla Walla told me, that to keep up their number of trappers and hunters near, but west, of the mountains, they were under the necessity of sending out recruits annually, about one-third of the whole number. Captain W. has said, that of more than two hundred who had been in his employment in the course of three years, only between thirty and forty were known to be alive. From this data it may be seen that the life of hunters in these far western regions averages about three years. And with these known facts, still hundreds and hundreds are willing to engage in the hunter's life, and expose themselves to hardships, famine, dangers, and death. The estimation has been made from sources of correct information, that there are nine thousand white men in the north and in the great west, engaged in the various departments of trading, trapping, and hunting. This number includes Americans, Britons, Frenchmen, and Russians, and it is more than one hundred and fifty years since white men penetrated far into the forests, in their canoes freighted with goods, coasting the shores of the remote lakes, and following up the still more remote rivers, to traffic with the Indians for their furs, not regarding hunger, toils, and dangers. These enterprises have been extended and pursued with avidity until every Indian nation and tribe has been visited by the trader.

What is the power of that principle which draws thousands from their country, and their homes, and all the ties of kindred? Is the love of gain and hope of wealth the motive by which courage and daring are roused, and dangers defied? And shall christianity be a less powerful principle? Has it only furnished twenty or thirty missionaries, whose sole motive is to carry the gospel to the many ten thousand Indians in the wide extended country, over which are ranging nine thousand traders, trappers, and hunters? Are these the only evidences the church of God can give of sincerity in her professions of attachment to Christ, and to the interests of the immortal soul? If so, then christians surely must suffer in comparison with worldly men, and our heaven-descended religion, if judged of by its restricted fruits, must be deemed unworthy of its name and origin. But this want of christian enterprise, characterized by the late period in which it is begun, and carried forward with such slow and faltering steps, is not only to be lamented as a blot upon the christian name, but incomparably more is it to be lamented that in consequence, generation after generation of the heathen, to say nothing of the thousands who are trafficking among them, are left in their ignorance of the Savior to perish eternally. How long shall it be, that when an adventurous man forms a plan for traffic in far distant wilds, in a short time a company is formed with a capital of fifty thousand dollars, and a hundred men are found to face hardships and dangers, and they are away? But when a christian heart is stirred up to go and carry the gospel to some far distant Indian nation, he may plead and plead for four men and two thousand dollars, and perhaps plead in vain. But it is said a great deal is now doing for the heathen world. How much? *As much as to give five ministers to the United States.* All that is doing for the conversion of the heathen is not more than what it would cost to build, and man, and defray the expenses, of one ship of war.

CHAPTER XIII.

Indian population—diseases—mortality—attributed to cultivation of the soil—destitute of medical science—holidays—customs at home—customs of the Indians—resemblance to Jewish customs in punishment—marriage contracts—condition of the females—slavery—division into tribes—two points of dissimilarity—sacrifices—language.

I have found the Indian population in the lower country, that is, below the falls of the Columbia, far less than I had expected, or what it was when Lewis and Clarke made their tour. Since the year 1829, probably seven-eighths if not, as Doct. McLaughlin believes, nine-tenths, have been swept away by disease, principally by fever and ague. The malignancy of this disease may have been increased by predisposing causes, such as intemperance, and the general spread of venerea, since their intercourse with sailors. But a more direct cause of the great mortality was their mode of treatment. In the burning stage of the fever they plunged themselves into the river, and continued in the water until the heat was allayed, and rarely survived the cold stage which followed. So many and so sudden were the deaths which occurred, that the shores were strewed with the unburied dead. Whole and large villages were depopulated; and some entire tribes have disappeared, the few remaining persons, if there were any, uniting themselves with other tribes. This great mortality extended not only from the vicinity of the Cascades to the shores of the Pacific, but far north and south; it is said as far south as California. The fever and ague was never known before the year 1829, and Doct. McLaughlin mentioned it as a singular circumstance, that this was the year in which fields were ploughed for the first time. He thought there must have been some connection between breaking up the soil and the fever. I informed him that the same fever prevailed in the United States, about the same time, and in places which had not before been subject to the complaint. The mortality after one or two seasons abated, partly for the want of subjects, and partly from medical assistance obtained at the hospital of Fort Vancouver. The mortality of Indians and their sufferings under diseases are far greater than they would be, if they were furnished with a knowledge of medicine. Indian doctors are only Indian conjurers. But I shall have occasion to say more upon this subject when I describe Indian customs.

December 25th. The holidays are not forgotten in these far distant regions. From Christmas until after New Years, all labour is suspended, and a general time of indulgence and festivity commences. Only this once in the whole year are ardent spirits given to the laborers, when they have a free allowance, giving them the opportunity to exhibit fully what they would do, if spirits were easily and always accessible. On Christmas morning they dress themselves in their best attire, accelerated movements are seen in every direction, and preparation is made for dinners, which are sure to be furnished in their first style, and greatest profusion; and the day passes in mirth and hilarity. But it does not end with the day; for the passions and appetites pampered through the day, prepare the way for the night to be spent with dancing, and the loud and boisterous laugh, shouts, and revelry, consume the hours designed for rest. They continue these high-strung convivialities until they pass the portals of the new year, when labor and toil take their place.

Such too often are the customs of those who profess to be wiser and better people. The expiring year vanishes, amidst the noise and revels of many, who profess by such methods to honor the birth of our Savior, and the introduction of that only religion, which requires perfect purity and perfect order. And too many give as they profess, but a decent honor and respect to those festival days, when from house to house of their best or more indifferent friends, the wine is circulated until they become genteelly inebriated. And is it so, that these days are baptized with the name of *holy days?* The piety of primitive christians undoubtedly led them to observe the supposed anniversary of our Savior's birth, but whenever such uncommanded observances are greatly abused, the same piety will exert itself to bring about a reformation; and if this cannot be done, then to abolish the custom altogether. Hezekiah king of Judah, in the case of the brazen serpent, which was preserved as a memorial of the salvation wrought instrumentally by it for those who were bitten by the fiery serpents, destroyed it when the people idolized and burned incense to it. And as the holidays are so generally abused and are become days of revelry, all friends of piety should cease from their observance and do all in their power to obviate the evils.

The question whether there is any evidence that the Indians are descended from the Jews, though frequently and largely discussed, has not been satisfactorily answered. From all the personal observations I could make, and efforts at examination, I could not obtain any thing conclusive upon the subject, but am very much induced to believe their origin will remain as problematical in future, as it has been in time past. There are some things in their belief and customs which favor the idea, that they are of Jewish descent. Their entire freedom from idolatry is a peculiar characteristic, by which they are distinguished from all other heathen. It will be remembered, that the propensity of the Jews to idolatry was entirely subdued from the time of their captivity in Babylon. Among the Indians beyond the mountains, I found no idols, nor any appearance of idolatry. They believe in only one God, and all their worship, so far as they have any, is offered to Him, or as they would say to the Great Spirit. They believe in the immortality of the soul, and future rewards and punishments. They have no sacrifices, their minds are perfectly open to receive any truth in regard to the character and worship of God. They have their superstitions which I shall mention in another place.

Their custom of punishing the crime of murder, if it does not differ from that of all other heathen nations, yet coincides with what was the custom of the Jews. The nearest relatives of the murdered person are the "avengers of blood," the executioners, or "pursuers of blood." They kill the murderer, if they can find him; and in their own tribe or nation, they do not extend the punishment to any other person, so that "the fathers are not put to death for the children, neither are the children put to death for the fathers; every man is put to death for his own sin." As the Jews did not regard other nations with the same benevolence as their own, so the Indians make a distinction between their own tribe or nation, and others. If one is killed by a person belonging to another nation, if they cannot obtain and put the murderer to death, they will take the life of some of the relatives of the murderer; or, if they fail of this, some one of the nation must atone for the crime. And if this cannot be done immediately, the debt of blood will still be demanded, though years may pass away before it is cancelled.

There is also some resemblance in their marriage contracts. The negotiation is commenced, if not completed, with the parents of the intended bride, as in the case of Isaac's marrying Rebekah. Abraham directed his servant to go to his kindred and take a wife for his son Isaac. He went, and when God had shown him that Rebekah was the appointed person, he first consulted her father and brother and when their approbation was obtained Rebekah's approval closed the contract, and presents were made to the several members of the family. The customs of the Indians are substantially the same. The bridegroom negociates with the parents, and the approbation of the daughter being obtained, the stipulated commodities are paid and the man takes his wife. But as much or more is given in dowry to the daughter. The presents and dowry are proportioned to the rank and wealth of the contracting parties. Wanaxka, the first chief of the Clough-e-wall-hah Indians, has refused more than one hundred dollars for a beautiful daughter, whom I saw when I shared the hospitality of his house. A chief at the La Dalles has refused two horses and six blankets, together with several other articles of smaller value. It is not however to be understood that marriage is a mere mercenary transaction; for fancy and choice have their influence with them, as well as among more refined people.

Another resemblance between the Indians and the Jews may be traced in the estimation in which their females are held. No doubt the degradation of Indian women is to be attributed in a large degree to their heathenism, and that uncivilized and savage state in which we find them; yet in their respective occupations we find some features which are not dissimilar. Among those nations and tribes who do not possess slaves, the women cut and prepare wood for fire, as well as food for their families, they pack and unpack the horses, set up and take down lodges, gather roots and berries for food, and dress the skins for clothing, and make them into garments. So Jewish women drew water for the flocks and camels, and watched over them; they gleaned the fields in harvest; they also performed the work of grinding in the mill. Our Savior refers to this, when he foretold the destruction of Jerusalem. "Two women shall be grinding in the mill, the one shall be taken and the other left."

Slavery was suffered among the Jews, and undoubtedly for the same reasons that polygamy was, and the putting away their wives by writing a bill of divorcement. While the great law-giver did not at once abolish the practice, he brought it under modified restrictions. The stealing and selling a man was punishable with death. If a man bought a Hebrew servant, the time of his service was not to exceed six years. Intermarriages took place between these servants and the families of their masters; and the betrothed maid was to be dealt with after the manner of daughters. The same restrictions were not, however, enjoined in relation to those bondmen who were bought of the heathen, until the days of the prophets, when they were commanded to break every yoke and let the oppressed go free. So also slavery exists in a modified form among the Indians west of the mountains, not generally, but only in the nations in the lower country. They are bought; taken prisoners in war; taken in payments of debts if they are orphans of the debtor; by selling themselves in pledges. They are put to the same service which women perform among those Indians who have no slaves. They are generally treated with kindness; live in the same dwelling with their masters, and often intermarry with those who are free. They are exempt from one cruel practice which their masters inflict upon their own children, the flattening of their heads. The reason, which those who own slaves assign for flattening their heads, is, that they may be distinguished from their slaves who have round heads.

Polygamy is practised among the Indians, and with nearly the same regulations with which it was practised among the Jews. Though they do not write bills of divorcement and put away their wives, yet they send them away on slight occasions. But this brings no disgrace upon the woman's character, and generally she is soon married to another, and often as advantageously.

Another resemblance between the Jews and the Indians is the division of their nations into tribes. The tribes of the children of Israel were the descendants of distinguished families and their government was patriarchal. The tribes among the Indians are constituted much in the same way. Some important personage gains an influence, numbers became attached to him; and though they do not separate from their nation, nor at once become a distinct tribe, yet they are denominated a band, and these bands in many cases grow up into tribes.

There are two considerations which should not be passed over, and which are against the evidences of the Indians being of Jewish origin. One is, that they have no sacrifices. In this they not only differ from that nation, but also from all other nations of the earth, who are not under the influence of the light of the gospel. If they are of Jewish descent, it is strange that they have not continued the practice of offering up sacrifices, and especially when there is so general a propensity among men, particularly among the heathen, to resort to sacrifices to atone for their sins. Whatever of truth there may be in the statements that the Indians east of the Rocky Mountains offer up sacrifices, yet I have not found the least traces of evidence that the Indians of the west do so.

The other consideration is the want of evidence in their language. There are several entirely distinct languages among the different Indian nations. These languages are more entirely distinct than the different languages of Europe; for in all the different languages of Europe there are words derived from Latin, common to each, and which prove a common relation. Now, if the Indians are descended from the Jews and of course once had a common language, the Hebrew, then, notwithstanding their departure by different dialects from their original, might it not be expected that there would still remain words and idioms indicative of their common origin. But it is not so, as may be seen in a vocabulary of a few languages which I shall subjoin. In their languages there are some words in common with Latin, Greek and Hebrew, but these are used in an entirely different sense from that in which they are used in those languages. As far as it respects language, the proof of a Jewish, or even of a common origin, is not only doubtful but highly improbable.

CHAPTER XIV.

The various animals beyond the mountains.

It is generally supposed that wild animals, in all Indian countries and especially in the far regions beyond the mountains, are very numerous; but, excepting buffalo within their range, which is becoming more and more circumscribed, game is scarce. In giving an account of animals beyond the mountains, I shall not go into a minute description of those which are familiar to all classes of persons.

There are four varieties of bears, though it is supposed there are only two distinct species. This is a point I shall not attempt to decide. These are the white, grizzly, brown, and black. The white bear is ferocious and powerful, but their numbers are so small in the region of the Oregon country, that they are not an object of dread. But the grizzly bear is far more numerous, more formidable, and larger, some of them weighing six or eight hundred pounds. Their teeth are formed for strength, and their claws are equally terrific, measuring five inches; and their feet which are astonishingly large, exclusive of their claws, measuring not far from ten inches long, and five inches wide. There are some even larger. The shades of their color vary from very light gray to a dark brown, always retaining the grizzly characteristic. Among a multitude of their skins which I saw, there were some beautifully dappled, and as large as buffalo robes. These were held in high estimation. Their hair and fur is longer, finer, and more abundant than any of the other classes. They depend more upon their strength than speed for taking their prey, and therefore generally lurk in willows or other thickets, and suddenly seize upon any animal which may be passing near by. The mountain men tell as many wonderful stories about their encounters with these prodigies of strength and ferocity, as some mountain travelers tell us about constant battles with the Blackfeet Indians, and starvation, and eating dogs. Now I may be considered deficient in a *flexible* and fruitful imagination, if I do not entertain my readers with *one* bear story, after having traveled thousands of miles over prairies and mountains, through valleys, ravines, and amongst caves and chasms. But as I did not myself have any wonderful encounters, I must borrow from a gentleman of established good character belonging to the Hudson Bay Company, who gave me an account of a case which he witnessed. He and a number of others were traveling in canoes up the Athabasca river, and on a morning one of their hunters shot upon the shore a large cub of a grizzly bear, which they took on board a canoe, and of which they made their supper on encamping for the night. While seated around their fire in conversation, the supposed mother of the slain cub approached, sprang across the circle and over the fire, and seized the hunter who had shot the cub, threw him across her shoulder, and made off with him. They all laid hold of their rifles and pursued, but feared to fire lest they should hurt their companion. But he requested them to fire, which one of them did and wounded the bear. She then dropped the first offender and laid hold of the last in like manner as the first, but more roughly, and accelerated her departure. There was no time to be lost, and several fired at the same time, and brought her to the ground. The last man was badly wounded, but recovered. The "great medicine" in this case I shall not attempt to explain, but let every one account for it in their own way.

The brown bear is less ferocious, more solitary and not highly esteemed either for food or for its skin. The black bear is somewhat similar in its habits to the brown, but lives more upon vegetable food and is more in estimation for its pure black, well-coated skin.

The raccoon is somewhat numerous in parts of this country, more especially towards the ocean. I could not discover any difference in their appearance and habits from those in the United States.

The badger inhabits this country, and is found on the plains west of the great chain of mountains. Having given a short description of this animal when passing through the parts where it was seen, it is not necessary in this place to make any further remarks.

The weasel, the polecat, the woodchuk, the mink and muskrat, are common, though not numerous, in this country, and not differing from those on the eastern part of this continent, do not need description.

The wolverine is said to inhabit these western regions, of which I saw one in the Salmon river mountains, which my Indians killed. The animal I saw differed in several particulars from the description given by Richardson. It was one foot nine inches from its nose to the insertion of its tail; its body not large in proportion to the length, short legs, small eyes and ears; its neck short and large as the head, and its mouth shaped like the dog. Its color was uniformly a dark brown, nearly black; and its fur was some more than an inch long and coarse. I had no opportunity of observing its habits.

The hedgehog is common in all parts of the Oregon Territory, does not differ from those found in other parts of America, and for its quills is held in high estimation by the Indians. It is interesting to see with how much ingenuity, and in how many various forms, the Indians manufacture these quills into ornamental work, such as moccasons, belts, and various other articles.

There are three kinds of squirrels—two of which I have already described. The third is the gray, which differs from those in the United States in being larger and its color more beautifully distinct. I saw many of their skins made into robes and worn by the Indians about the Cascades.

Of the feline, or cat kind, there are panther, the long tailed tiger cat, the common wild cat, and lynx. The panther is rarely seen, and the difference of climate and country produces no change in its ferociousness and other habits, from those found in other parts of America. The long tailed tiger cat is more common, very large, and of a dull redish color. Also the common wild cat is often seen. It is much smaller, its tail is short and its color is like the above named. I can only name the lynx, as they did not come under my observation. It is in the lower, wooded country they are found, and the Indians say they are numerous.

There are five different species of wolves; the common gray wolf, the black, blue, white, and the small prairie wolf. The common gray wolf is the same as others, found in the United States, and has all its common habits. The black wolf, which I did not see, as described by Mr. Ermitinger, a gentleman belonging to the Hudson Bay Company, is larger than the gray and more noble in its appearance, and is the strongest of the wolf kind. Those which the same gentleman called the blue wolf, are but rarely seen, as also the white, and so far as their habits are known, do not materially differ from others.

The small prairie wolf is the most common, and bears the greatest resemblance to the dog, and has been called the wild dog. It differs from the dog in all the peculiarities of the wolf kind as much as the others do. It is as uniform in its color, size, and habits. They are uniformly of a dull redish gray, never particolored; the hair is always long, blended with a brown fur at its roots; and like other wolves, they are always prowling and cowardly. They are more numerous than the other kinds, and in considerable numbers follow the caravans to feed upon the offals. Although we frequently heard them howl and bark around our encampments, yet they never disturbed our rest.

Notwithstanding all that has been said about the *immense* number of wolves beyond the Rocky Mountains, they are *far* less numerous than might be expected. I do not make this assertion solely from the fact that I saw or heard only a few, but from the testimony of those, whose long residence in this country entitles them to credit.

The fox which is so generally dispersed through the world is found here in three different kinds; the red, gray, and silver. They do not differ from those found east of the mountains. The silver gray fox is scarce, and highly esteemed, and takes the highest rank among the furs of commerce. Its color is dark, sometimes nearly black, the ends of the hairs tipped with white, and in addition to the uncommonly fine texture, the fur presents a beautiful glossy appearance.

Martins are not abundant; some are found about the head waters of the Columbia in woody mountains, but they are more numerous and of superior quality farther north.

The inoffensive, timorous hare, in three different species, abounds in all parts of this country. Its natural instinct for self preservation, its remarkably prominent eye, its large active ear, and its soft fur, are its characteristics in this, as in other regions. The three species are, the large common hare, which is generally known, the small chief hare with large round ears; and a very small species, but five or six inches long, with pointed ears. If the first named differs in any particular from those in the United States, it is in its manner of running, and its speed. Its bound is not regular, but its motions are an alternate running and leaping at an almost incredible distance, and with such swiftness that I frequently mistook it, at first view, for the prairie hen, which I supposed was flying near the surface of the ground. Its flesh when used for food, is tender and of a pleasant flavor.

The only dress which many of the Indians have to protect them from the cold, is made of the skins of these animals, patched together into a scanty robe.

There is a small species of the marmot of which I have seen no description in any work on natural history, which is probably peculiar to this country. It is called by the Nez Percés, éluet; is five inches long from the tip of its nose, exclusive of its tail, which is two in length—its body is one inch and a third in diameter, the colour is brown, beautifully intermixed with small white spots upon its back. It has eight long hairs projecting from the nose, on each side, and two over each eye. Its habits resemble those belonging to its genus. It is remarkably nimble in its movements. The Indians esteem its flesh a luxury.

Among the animals of the deer kind, elk is the largest and most majestic. It exists in considerable numbers east of the Rocky Mountains, but less numerous on the west side. It combines beauty with magnitude and strength, and its large towering horns give it an imposing appearance. Its senses are so keen in apprehension, that it is difficult to be approached; and its speed in flight is so great, that it mocks the chase. Its flesh resembles beef, but less highly flavored, and is much sought for by the Indians and hunters. Its skin is esteemed, and much used in articles of clothing and for moccasons.

I saw no moose. It is said they are found farther north, in the more cold and woody regions.

There are three species of deer; the red, the black-tailed, and the common American deer. Like those found in other countries, they are of a mild, innocent, timid aspect; elegant in form, with slender, nervous limbs. When any object or noise alarms them, they throw up their heads, erect and move their ears in every direction to catch the sounds; snuff up the wind, and bound off with great celerity. The deer west of the mountains are more lean and the flesh less inviting than those found in the United States. This may arise from the nature of the food to which they are confined, having less opportunity for browsing, and especially upon such shrubbery as are congenial to their natures, there being but very few of the sacchariferous kinds found in their country.

The red deer are generally found about the Rocky Mountains and upon the head waters of the Columbia.

The black-tailed deer, while they are of a dusky sallow color, like the common American deer, are somewhat darker, and their tails are larger and nearly black, which gives them their name. Their eyes are large and prominent, their ears are also large and long, and judging from those I saw, they are smaller than the common deer. When they move faster than a walk, they bound.

The antelope, which I have already described, are numerous in the upper and prairie country.

It is hardly necessary to say that the beaver, so noted for its valuable fur, for its activity, and perseverence,—its social habits, its sagacity and skill in constructing its village, and preparing its neat and comfortable dwellings, is an inhabitant of this country. It has been sought with avidity and has been a source of wealth to many, but to multitudes, of poverty, misery and death. It would be difficult to sum up the woes of the last class.

Its flesh is very good for food, and the trapper and hunter depend almost entirely, while in its pursuit, upon it for subsistence. Although I ate several times the flesh of the beaver, yet I discovered no evidence of the truth of the assertion often made, that while the flesh of the fore parts is of the quality of land animals, its hind parts are in smell and taste like fish. I should think it would require much assistance from imagination to discover the fish taste.

Here also the otter is found, and is somewhat numerous, and next to the beaver is sought with diligence by the hunter and trader. The shades of its color vary from a light, to a deep, beautiful brown. The fur is rich and in great demand, and there is none found in any country of better quality than those skins I saw at different trading posts of the Hudson Bay Company. Its formation is adapted to land and water, having short and muscular legs, so articulated as that it can bring them horizontal with its body, and use them as fins in the water; and its toes are webbed like water fowl. It subsists principally upon fish, frogs, and other aquatic animals. It has a peculiar habit, which seems to be its pastime, for we know of no other motive it can have unless it be the love of amusement, which is to ascend a high ridge of snow, and with its legs thrown back, slide down head foremost upon its breast. When there is no snow, it will in the same manner slide down steep, smooth, grassy banks.

The sea otter, so highly and justly valued for its rich fur, is found only along the American coast and adjacent islands from Kamtchatka to upper California. They vary in size, are generally about four feet long when full grown, and nine inches in diameter. Its legs are very short, and its feet are webbed. Its fur is of the first quality, long and glossy, extremely fine, intermixed with some hairs; the outside is black, sometimes, however, dusky, and the inside a cinerous brown. They are amphibious, sportive, and often bask upon the shore for repose, and when asleep the Indians approach and slay them. They have been so much hunted for their valuable fur, that they are diminishing in numbers.

The hair seal is very frequently seen in the waters of Columbia river. Its head is large and round, its eye full and mild. I often saw it swimming after our canoe, presenting to view its head, neck, and shoulders, appearing in some degree like the mastiff dog. Its hair is of various colors, generally a dappled gray. It rarely goes far from its most natural element, water; but is sometimes seen basking upon rocks on the shore, and this is the most favorable opportunity for killing it; for its motions are so quick in the water, that it will submerge at the flash of the rifle, and if killed in the water it sinks, and is difficult to be obtained.

In enumerating the animals beyond the Rocky Mountains, I am not able, as might be expected, to describe the Rocky Mountain, or big-horn sheep, as I did not have an opportunity to see it. I am unwilling to state, as facts, the descriptions of others, especially as there are so many wrong statements made in natural history. I did not see any of these animals, which I believe I should have done, if they were as numerous as travelers have said they are. I saw their horns, which are enormously large, if their bodies are, as they are said to be, not much larger than a common deer. A horn which I measured, was five inches in diameter at its juncture with the head, and eighteen long. Its flesh, of which I had an opportunity to eat, was far preferable to the best mutton. They inhabit the mountains, and are said to select the most rough and precipitous parts where grass is found. They are not covered with wool, but with hair so bordering upon wool as to render its coat warm in the winter.

The mountain goat, and sheep, did not come under my observation. I was anxious to obtain specimens of them, but failed in obtaining only small parts of their skins, not sufficient to make a description.

I close with the buffalo, which is of the bovine genus, and is the largest and the most important for food and covering of any of the animals in our country. I need not in this place go into so long description, as otherwise would be important, having already spoken of them as I was passing through their range of country. After having seen thousands and ten thousands of them, and having had months of time to examine their forms and habits, I feel at a loss whether they are to be classed with the buffalo or bison of the eastern continent. Not with the buffalo if historians have given a correct description of those on that continent. The flesh of those is said to be black, hard, and very unpalatable; their hides impenetrable, making leather soft and smooth,—their race so fierce and formidable, that there is no method of escaping their pursuit but by climbing up into some immense tree; for a moderate tree would be broken down by them, and many travelers have instantly been gored to death by them and trampled to pieces under their feet. It is said their voice is a hideous loud bellow. None of these things are true of the buffalo of our country.

If a true account has been given of the bison of the eastern continent, our buffalo differ from them in several material traits of character and habits. Those of the eastern continent are said to have small heads, with horns so wide spread, that three men can sit between them,—that their eyes are small, red, and fiery,—that they have a hump upon their backs like a camel, and which is preferred to be eaten for its delicacy,—that they are fierce and vindictive, so that men have to fly to trees for safety,—that the bulls and cows live in separate bands. These things do not correspond with the buffalo or bison of our western prairies.

The buffalo or bison of our country are generally about as large as our domestic neat cattle, and their long, shaggy, woolly hair which covers their head, neck, and shoulders, gives them a formidable appearance, and at a distance something like the lion. In many particulars they resemble our horned cattle; are cloven footed, chew the cud, and select the same kind of food. Their flesh is in appearance and taste much like beef, but of superior flavor, and remarkably easy of digestion. Their heads are formed like the ox, perhaps a little more round and broad, and when they run carry them rather low. Their horns, ears, and eyes, as seen through their shaggy hair, appear small, and cleared from their covering, they are not large. Their legs and feet are small and trim, the fore legs covered with the long hair of the shoulders as low down as the knee. Though their figure is clumsy in appearance, yet they run swiftly and for a long time without much slackening their speed; and up steep hills or mountains they more than equal the best horses. They unite in herds, and when feeding, scatter over a large space, but when fleeing from danger, they collect into dense columns, and having once laid their course, they are not easily diverted from it, whatever may oppose. Their power of scent is great, and they perceive the hunter when he is on the windward side, at a great distance, and the alarm is taken, and when any of them manifest fear they are thrown into confusion, until some of the cows take the lead to flee from the pursuer, and then all follow at the top of their speed. So far are they from being a fierce and revengeful animal, they are very shy and timid; and in no case did I see them offer to make an attack, but in self defence when wounded and closely pursued, and then they always sought the first opportunity to escape. When they run they lean alternately from one side to the other. The herds are composed promiscuously of bulls and cows, except some of the old bulls which are often found by themselves in the rear or in advance of the main bands. Sometimes an old blind one is seen alone from all others; and it was amusing to see their consternation when they apprehend the approach of danger. The natural instincts of fear and prudence lead them to fly alternately in every possible direction for safety. I was pleased to find our most thoughtless young men respect their age and pity their calamity; for in no instance did I see any abuse offered them. They are fond of rolling upon the ground like horses, which is not practised by our domestic cattle. This is so much their diverson, that large places are found without grass and considerably excavated. The use of their skins for buffalo robes, and their woolly fur with which they are covered, are so universally known, that a description is entirely unnecessary. Another peculiarity which belongs to them is, that they never raise their voice above a low bellow; in no instance were we disturbed by their lowing, even when surrounded by thousands, and in one of our encampments, it was supposed there were five thousand near by. It has been said they do not visit any of the districts formed of primitive rocks. This is said without reason, for I saw them as frequently in those districts in proportion to their extent as where other formations existed. It is also said that as they recede from the east they are extending west. This is also incorrect; for, as I have before said, their limits are becoming more and more circumscribed. And if they should continue to diminish for twenty years to come, as they have during the last twenty years, they will become almost extinct.

CHAPTER XV.

Fish—description of salmon—salmon fishery—dendrology—shrubbery—nutritive roots—geography—mountains—valleys—plains—forests—rivers—soil—seasons.

I pass to a brief notice of the fish found in the waters of the Columbia. Their number is great, but their variety is small. The salmon, sturgeon, anchovy, rock cod, and trout are all that I shall mention. The sturgeon of good quality and in very considerable numbers, commence running the fore part of April, and give relief to the suffering Indians. I say suffering; for before the opening of the spring, their stock of provisions are consumed, and they are seen searching for roots and any thing which will sustain life; and though I do not feel authorized to say what others have said, that in the latter part of the winter and fore part of the spring, they die with starvation in great numbers, yet they are brought to great want, and look forward to the time when the sturgeon shall come into the river with great solicitude. I do not in these remarks include the Shoshones or Snake Indians. A small fish, like the anchovy, about six inches long, very fat and well flavored, come into the river in great numbers about the time, or little before the sturgeon. The Indians obtain large quantities of oil from them by putting them into a netting strainer and exposing them to gentle heat.

The rock codfish were not known to inhabit the waters about the mouth of the Columbia, until the present year. They are very fine and easily caught.

The salmon is far the most numerous and valuable fish found in these waters, and of excellent flavor. It is well ascertained that there are not less than six different species of the true salmon that ascend these waters, commencing about the twentieth of April. Their muscular power is exceedingly great, which is manifested in their passing the falls and rapids, which it would seem are insuperable. They are never known to return, but are constantly pressing their way upwards, so that it is not uncommon to find them in the small branches of the rivers near the very sources. We found them in September near the Rocky Mountains, where they are said to be found as late as November and December. I saw some with parts of their heads worn to the bone, and the skin worn off, which appears to be the result of their efforts to ascend until they perish. Late in the season, great numbers are found dead, furnishing food for crows, and even Indians; for I have seen them drive away the crows and appropriate the remnants to themselves. When the salmon become much emaciated, their flesh loses its rich redness, and it is seen in the skin, which gives the fish a beautiful appearance, but when in this state it is hardly palatable. It is worthy of notice, that the salmon has its preferences of water, selecting some branches of the Columbia river and passing by others; and those taken in some of the tributary streams are far better than those taken in others. While those which ascend the rivers never return, their young are seen in September descending on their way to the ocean, in immense numbers. It is believed these return the fourth year after their descent; but this may be only conjecture. It is difficult to estimate how many salmon might be taken in these rivers, if proper measures were pursued; and also what would be the results upon the numbers which would continue to enter and ascend. I think without doubt a plan might be devised and adopted to carry on a salmon fishery in this river to good advantage and profit. The experiment was made by a company from the United States, which failed, for it contained the elements of its own overthrow. The company sent out *large* quantities of rum, probably calculating on the fact that Indians are fond of ardent spirits, and if they should gratify this appetite, they should enlist them in their favor, and as Indians will do any thing for rum, they would catch and sell their fish to them. Whatever the object of the company might have been in sending and dealing out so much rum, the Indians were highly pleased with receiving it in pay for their salmon. But when they had thus obtained it they would become intoxicated and disqualified for labor, and more time was wasted in drunkenness, than employed in fishing. Besides their salmon were often suffered to lie in the hot sun until they were much injured, if not wholly spoiled. The result was, that the company, as I was informed, obtained only about four hundred barrels of salmon, and made a losing voyage; and the superintendent of Fort Vancouver told me, that when the company abandoned their business they stored many barrels of rum at his fort. My information was not wholly derived from those who had been in the employment of that Company, and gentlemen of the Hudson Bay Company, but in part from the Indians. The Indians often spoke to me upon the subject by way of praise. They would say, "*close, hias lum,*" signifying, good, plenty of rum.

Having frequently made mention of the trees and shrubbery west of the great mountains, I shall in this place only enumerate the principal, describing a few. I have said there are three species of fir, and that they constitute far the greatest part of the forest trees, and are very large. The three kinds are the red, yellow, and white. They not only differ in the color of the wood, but also in their foliage. The foliage of the red is scattered on all sides of the branchlets in the same form as those found in the United States; the yellow only on the upper side, or the upper half of the twigs; the white is oppositely pinnated. The balsam is alike in the three different species, found in blisters upon the bark in the same form as in other countries.

White pine is not found in the lower country, nor far west of the main chain of the Rocky Mountains; a few pitch are found in the same region with the white. Norway and yellow pine are found farther west, but not below the Cascades. The new species, which I have called the elastic pine, is far the most numerous, but I did not see any of these as far west as Walla Walla.

The cedar is the common species, grows very large and tall, and is the best of any of the forest trees for various mechanical uses. The yew is also found among the evergreens, though it is scarce. The tamarisk is found in small sections of the country. The white oak of good quality, and often large, is a common tree of the forests, and also the black, rough-barked oak, grows in some of the mountainous parts. In an excursion down the rich plains below Fort Vancouver, where there are trees scattered about like shade trees upon a well cultivated farm, I measured a white oak, which was eight feet in diameter, continued large about thirty feet high, and then branched out immensely wide, under which Mr. J. K. T. and myself, with our horses, found an excellent shelter during a shower of rain. There are two kinds of ash, the common white ash and the broad leafed. The latter is very hard. There is also alder, which I have mentioned as growing very large and on dry ground as well as on that which is low and swampy.

There are three species of poplar, the common aspen, the cotton, and balm. The first is common in various parts of the United States, and is well known; the second commonly called cotton-wood, skirting rivers and streams as in the western states; the third is the bitter cotton-wood, but is that which is often called the balm of Gilead. Its distinguishing properties are oblong leaves, and a bitter balmy substance in a glutinous state found in the small twigs but mostly in the buds. This last species in some places spreads over large sections of bottom-land, where the soil is uncommonly good. White maple is found, but only in small quantities. Willows are very common. There is a tree in the lower country which grows much in the form of the laurel or bay tree, but much larger,—the bark is smooth and of a bay red color, its leaves are ovate. It has been called the strawberry tree, but I do not know with what propriety. There are no walnut or hickory trees west of the great mountains, nor chestnut of any species, or hard or sugar maple, or beach, lind or bass-wood, black cherry, cucumber, white wood, elms, or any kind of birch, except a species of black birch which grows small; nor are there any of the species of locusts, hackberry, or buckeye. I might lengthen out the catalogue of negatives, but the above observations are sufficient to give a general view of the forest trees of the country.

The variety of shrubbery and plants is so numerous, that it would employ the botanist many months in their examination. I shall only sketch a few of those which are scattered over the prairies and through the forests. Among these are several varieties of the thorn-bush, many of which are large and fruitful. Those bearing the red apple present, when they are ripe, a very beautiful appearance. There is one species peculiar to the country west of the mountains, the fruit of which is black and of a delightful sweet taste, but not generally dispersed through the country. It is principally found about the Blue Mountains, the Walla Walla and Ummatilla rivers. The choke cherry is common to all parts of the country, and its fruit is very grateful where animal food is principally depended upon for subsistence. The salalberry is a sweet and pleasant fruit, of a dark purple color, and about the bigness of a grape. The serviceberry is about the bigness of a small thorn apple, black when fully ripe, and pleasantly sweet like the whortleberry;

and the pambina is a bush cranberry. The varieties of the gooseberry are many,—the common prickly, which grows very large on a thorny bush,—the small white, which is smooth and very sweet,—the large smooth purple, and the smooth yellow, which are also of a fine flavor. All of these attain to a good maturity, and those growing on the prairies are very superior. There are three varieties of the current, the pale red, the yellow, which is well tasted, and the black. Though these are a pleasant acid, yet they are not so prolific and desirable as those which grow under the hand of cultivation. The beautiful shrub called the snowdrop, which is found in some of our gardens, grows here wild and in great abundance.

Besides the common raspberries, there is a new species which grows in the forests, the berry, which is three times as large as the common, is a very delicate, rich yellow, but the flavor is less agreeable. There is a new species of sweet elder which I have already described. The vining honeysuckle is among the first ornaments of nature.

The sweet flowering pea grows spontaneously, and in some places ornaments large patches of ground. In some small sections red clover is found, differing, however, from the kind cultivated by our farmers, but not less sweet and beautiful; white clover is found in the upper and mountainous parts. Strawberries are indigenous, and their flavor more delicious than any I have tasted in other countries.

Wild flax I have mentioned and described on page eighty-six.

Sun-flowers are common, but do not grow large; also a species of broom corn is found in many places of the bottom-lands of the Columbia and other streams. To these may be added a wild grain somewhat resembling barley, or rye.

Among the nutritive roots, I have mentioned the wâppatoo and the cammas. The wâppatoo is a bulbous root, the common sagittafolia or arrow head, and is found only in the valley of the Columbia below the Cascades. It becomes soft by roasting and is a nourishing and palatable food, is much used by the Indians, and is an article of trade. It grows in shallow lakes, and in marshes which are covered with water. The Indian women wade in search of this root, feel it out in the mud and disengage it with their feet, when it rises to the surface of the water and is saved. The cammas, a tunicated root, is one of great importance to the Indians, and grows in moist, rich ground, in the form of an onion. It is roasted, pounded, and made into loaves like bread, and has a licorice taste. The cowish, or biscuit root, grows on dry land, about the size of a walnut, or considerably larger, tastes like the sweet potato, is prepared in the same manner for food as the cammas, and is a tolerable substitute for bread. To these may be added the racine amére, or bitter root, which grows on dry ground, fusiform, and though not pleasant to the taste, yet is very conducive to health ; also the common onion, and another characterized for its beautiful red flower, which often grows upon patches of volcanic scoria where no other vegetation is seen.

Although a description of the Oregon Territory has been necessarily interwoven in the narrative, yet a condensed account of its geography may with propriety be given here. In comparing the country west with that east of the mountains, especially the great valley of the Mississippi, we are impressed very powerfully with the strong contrast which their distinguishing features present. The valley of the Mississippi may be called the garden of the world—every part abounding in rich soil inviting cultivation. We see no barren or rocky wastes, no extended swamps or marshes —no frozen mountains. Destitute of prominent land-marks to catch the eye of the traveler, he sees in the wide distance before him only the almost horizontal lines of level or rolling meadow. No one points him to the peaks of dim mountains and tell him that the range divides two sister states, or separates two noble rivers. He sees no clouds resting on the shoulders of lofty Butes and blending their neutral tint with the hazy blue of the landscape before him—nor Tetons rearing their heads into the region of perpetual snow—and day after day, he pursues his journey without any thing to create in his bosom emotions of the grand and sublime, unless it be the vastness of the expanse.

Beyond the Rocky Mountains, nature appears to have studied variety on the largest scale. Towering mountains and wide extended prairies, rich valleys and barren plains; and large rivers with their rapids, cataracts, and falls, present a great diversity of prospect. The whole country is so mountainous, that there is not an elevation from which a person cannot see some of the immense ranges which intersect its different parts. On an elevation a short distance from Fort Vancouver, five isolated conical mountains, from ten to fifteen thousand feet high, whose tops are covered with perpetual snow, may be seen rising in the surrounding valley. There are three general ranges, west of the rocky chain of mountains, running in northern and southern directions. The first above the Falls of the Columbia river; the second at and below the Cascades; the third towards and along the shores of the Pacific. From each of these, branches extend in different directions. Besides these there are those in different parts which are large and high, such as the Blue Mountains south of Walla Walla, —the Salmon river mountains between Salmon and the Cooscootake rivers; and also in the regions of Okanagan and Colville.

Between these mountains are wide spread valleys and plains. The largest and most fertile valley is included between Deer island on the west, to within twelve miles of the Cascades, which is about fifty-five miles wide, and extending north and south to a greater extent than I had the means of definitely ascertaining; probably from Pugets sound on the north to the Umbiquâ river on the south. The Willamette river and a section of the Columbia are included in this valley. The valley south of the Walla Walla called the Grand Round is said to excel in fertility. To these may be added Pierre's hole and adjacent country; also Racine Amére east of the Salmon river mountains. Others of less magnitude are dispersed over different parts. To these may be subjoined extensive plains most of which are prairies well covered with grass. The whole region of country west of Salmon river mountains, the Spokein woods and Okanagan, quite to the range of mountains which cross the Columbia at the Falls is a vast prairie covered with grass, and the soil is generally good. Another large plain, but which is said to be very barren, lies off to the southwest of Lewis' or Snake river, including the Shoshones' country; and travelers who have passed through this have pronounced the interior of America a great barren desert; but this is drawing a conclusion far too broad from premises so limited. So far as I have had opportunity for observation, I should feel warranted in saying, that while some parts of the Oregon Territory are barren, large parts are well adapted to grazing; and other parts, though less extensive, to both tillage and grazing.

Upon the subject of forests, I would only observe, that a large proportion of the country west of the mountains is destitute, while some parts are well supplied. I have already mentioned the lower country, from below the Falls of the Columbia to the ocean, as being well wooded, and in many parts, especially near the ocean, densely. The mountains north of the Salmon river, and the country about the Spokein river, and so on still farther north, are well supplied. In some other sections there are partial supplies.

The country in general is well watered, being intersected with lakes, and many large rivers and tributary streams.

This might be inferred from the fact that there are so many mountains, upon the sides and base of which are multitudes of the finest springs. No country furnishes water more pure and of crystal clearness. As the spring and summer heat commences, the snows of the mountains melt, and begin to swell the rivers the first part of May, and continue to increase until June, when the freshet is the greatest, and overflows large sections of the low lands of the valleys, and some parts present the appearance of inland seas. No part of the world furnishes superior advantages for water power.

The seasons. These are divided into two; the rainy in the winter, commencing in November and terminating in May; the dry season in the summer, which is entirely destitute of rain, and during which time the atmosphere is remarkably serene; and the daily prairie winds relieve the heat of the sun, and the season is most delightful. The climate is far more temperate and warm west of the Rocky Mountains than east in the same latitude, there being at least eight degrees of latitude difference, as may be seen by the subjoined meteorological table. There were only three days in the whole winter of my residence in the country, that the thermometer sunk to 22° Fahrenheit, at Fort Vancouver. Snow does not fall deep excepting upon the mountains; in the valleys, it rarely continues but a few days, or at the farthest only a few weeks; and by the latter part of February or the first of March, ploughing and sowing is commenced. And not only is the climate uncommonly delightful, but it is also healthy, there being scarcely any prevailing diseases, except the fever and ague in the lower country, which, as has been stated, commenced in 1829; and ophthalmy which is very general among the Indians of the plains. It is worthy of notice, and is remarkable, that thunder and lightning are seldom witnessed west of the mountains, but in the valley of the Mississippi, it is very frequent and unusually heavy.

CHAPTER XVI.

Geology.

I proceed to a more general view of the geology of this country, which has only been taken up in detached parts. However quiescent the present state of the earth is, yet in this whole region west of the great dividing range of mountains, there have been astonishing geological changes, and we are compelled to believe that the whole has been a great volcanic furnace. We are driven to this belief for a rational and satisfactory solution of the existing phenomena. The whole country, from the Rocky Mountains on the east and Pacific ocean on the west, and from Queen Charlotte's island on the north to California on the south, presents one vast scene of igneous or volcanic formation. Internal fires appear to have reduced almost all the regular rock formations to a state of fusion, and then through fissures and chasms of the earth to have forced the substances which constitute the present volcanic form. Such has been the intensity and extent of this agency, that mountains of amygdaloid and basalt have been thrown up; and the same substance is spread over the neighboring plains, to what depth it is not known; but from observations made upon channels of rivers, and the precipices of ravines, it is evidently very deep. The tops of some mountains are spread out into horizontal plains, some are rounded like domes, and others terminate in conical peaks, and abrupt eminences of various magnitudes, which are numerous, presenting themselves in forms resembling pillars, pyramids, and castles.

The basalt in this section of country is of a dark color, Page 226.

[illegible]

Peabody & [illegible] N.Y.

BASALTIC FORMATIONS ON THE COLUMBIA RIVER.

from which it appears that augite is one of its ingredients. The same is indicated by the obsidian, or volcanic glass, which is black, and is harder than glass, and easily strikes fire with steel.

There are several regularly formed craters, but these, presenting themselves in depressions or in cones, are rendered obscure by the lapse of time. That volcanoes have existed there can be no doubt; but that they have been in active operation recently is more uncertain. There was an uncommonly dark day at Fort Vancouver, and in its vicinity, in August, 1831, which some have thought must have been caused by smoke from an eruption of a volcano. The whole day was nearly as dark as night, except a little red, lurid appearance, which was perceptible until near night. Lighted candles were necessary through the day. The atmosphere was filled with smoke, ashes, and leaves, some of the latter were scorched, and the ashes were very light, like the white ashes of wood; all having the appearance of being produced by great fires, and yet none were known to be in any part of the whole region around. The day was perfectly calm without any wind. For a few days after, the fires out of doors were noticed to burn with a bluish flame, as though mixed with sulphur. There were no earthquakes. By observations, which were made after the atmosphere became clear, it was thought the pure, white, perpetual snow upon Mount St. Helens was discolored, presenting a brown appearance, and therefore it was concluded, that there had been upon it a slight eruption. The Indians say they have seen fires in the chasms of Mount Hood. Tilkī, the first chief of the La Dalle Indians, who is a man of more than ordinary talents, said he had frequently seen fires in the fissures of rocks in the last named mountain.

Leaving the subject of recent volcanoes, the enquiry arises, when were those fires in operation, which have produced such mighty effects, and spread such devastations? I think evidently after the flood, and with a very few exceptions, very near the time of that memorable event. I am led to this conclusion, from the fact that no fossil remains are found in any part of this whole region, with two or three exceptions.

I have improved every opportunity which has been presented to make observations; and have also made many enquiries of men who have traveled extensively and for a long time in different parts of this country, some of whom are men of science. No evidence of fossil remains have been noticed by them, with the exception of two specimens, one a piece of bone, the other a small shell—a Turritella. The latter, which I saw, was found in a mountain south of Mount Hood, in the Callapooa country. If this large region was the abode of animals, they and all fossil remains must have been destroyed, by that powerful heat, which has changed all the natural formations. It is not to be supposed there were no fossil remains here as in other countries, for in the country about and above the arctic circle, where these evidences of volcanic fires are not found, yet organic remains are found in alluvial soils, and in the annexed masses of ice; and of such animals as inhabit warm climates only. The mammoth elephant, and the fossil remains of many other animals, are found in Eschscholtz, north of Behring's straits, and in Siberia, near the mouth of the Lena. The geological formations in and about Eschscholtz bay are primitive, presenting granite and micaceous slate in their natural position, proving that the northern regions have not undergone the igneous changes which have taken place in these. In the cliffs of Eschscholtz, where the fossil bones are found, and on the banks below, pebbles of basalt mixed with pebbles of porphyry are found, and also a few large blocks of basalt. But there were no rocks of basalt noticed, from which these stones could have been derived. It is thought by those who observed them, that they were brought to their present situation by oceanic currents. It is stated by travelers and historians, that in all the far northern regions of Asia, there is scarcely a large river, in the banks of which there are not found the fossil remains of elephants and other large animals; that from their lofty, precipitous and sandy banks, fossil ivory is extracted, and collected for sale; and although these fossils are found in every climate and latitude, yet those obtained in the frozen regions of the arctic circle are by far the best. In some places, also, the bones of large and small animals lie piled together in heaps: but commonly, they are scattered as if they had been displaced by waters, and buried in mud and gravel. Now if these immense volcanic fires, which have changed nearly all the rock formations of this country, into amygdaloid, basalt, lava, and obsidian, had existed before the flood, and ceased their operations, with some few exceptions before, or at the time of the flood, why do we not find here as well as in the higher regions of the north, and in most other parts of the world, fossil organic remains? They certainly might be expected. If it is asked, why the revolution, by which the fossil *mammoth* elephant, and many other animals have become extinct, and by which their remains have been deposited in the earth, is ascribed to the flood? The following might be offered in reply:

The animals whose remains are found in the frozen regions of the north, and whose natures required a warm climate, must have been carried and deposited there by such agency. Facts are against the theory, that the high regions of the north had a climate as warm as the tropics are at the present time. If they had, and a gradual change took place, how could any animal become incased in ice or frozen earth, without the flesh having undergone decomposition or decay. The mammoth elephant which was discovered in a cliff of a peninsula in Siberia, near the mouth of the Lena, and was disengaged and fell in the year 1803, must have been suddenly and entirely enveloped soon after its death, and at a period of intense cold, which intensity of cold must have continued ever since. This is inferred from the fact that its flesh, skin, and hair were in a fresh and well preserved state, when found by Mr. Adams. The fossil elephant according to Cuvier differs widely from the Asiatic or the African elephant. Mr. Adams, after having given a description of the mammoth elephant, farther remarks: "In various places were seen enormous pieces of wood, of all the kinds produced in Siberia, and also mammoth horns (tusks) in great numbers, appeared between the hollows of the rocks; they were all of astonishing freshness."

Before this time, in 1771, a rhinoceros was found entire, with its skin, flesh, and tendons well preserved in frozen soil in the banks of the Wiluji, a branch of the Lena. Can it be supposed that these animals inhabited these cold and frozen regions, or that this country was warm, down to the time of their envelopment? Is it not far more reasonable to suppose, that their carcases were drifted from the warmer regions of the south, by a cause as sudden and as powerful as the deluge? Many other parts of the world furnish like evidence of a great catastrophe, by which diluvial clay and sand were deposited, containing fossil remains of the elephant, the rhinoceros, and various other animals, whose species are now extinct, which diluvial deposites are found in locations of various altitudes; the circumstances of which indicate the same cause, a powerful inundation. There is so much of coincidence in the fossil deposites of the frozen regions of the north, and those of other and warmer regions, that it is certainly rational to suppose, that one and the same revolution was the cause of both. In both cases the fossils are of the same species of animals; they are imbedded in the same argillaceous alluvium of great depth and extent; they are acquiring no new accessions, but are losing by existing causes. No operation of existing seas and rivers can account for such phenomena, without the special interposition of divine agency. But when we refer them to one and the same cause, we find them rationally accounted for, without assuming that which is without proof.

The fact that there are no fossil remains found in this large section of country, does not militate against such an inundation of the world, but only shows that these astonishing volcanic fires had their existence and operation in a subsequent period of time.

Some have supposed from the fact that the mammoth elephant found near the mouth of Lena was covered with reddish wool and black hairs, that it was formed for that cold climate, and therefore was not drifted from the south by any sudden and violent inundation. If such covering of animals was peculiar to the north, and was not found in warm climates, the argument would have some force. But we find many animals in warm climates with this covering; such as the hyena villosa, the lion, and the buffalo. Therefore no argument can be drawn from the covering of the mammoth elephant of the Lena against the catastrophe of the flood; and certainly none that can explain its sudden congelation and encasement in the ice and frozen earth. Those who deny the inundation of the world by the deluge, may be fairly called upon to account for the extermination of these animals and the condition in which they are found.

It is thought by some, that notwithstanding the clear and decisive evidence that the polar regions were intensly cold when these fossil remains were deposited, and have continued so ever since, yet it is probable that in a period far remote, the climate of these countries was as warm, if not warmer, than our present tropics, and that by successive changes it has been reduced to its present state. The arguments deduced to prove this position are, that "in a few detached spots within the arctic circle," coral reefs are found; that "Capt. Beechy found at Cape Thomson, near Behring's straits fossil coral in limestone, and that fossil marine turtles are found in Siberia." Are these arguments sufficient to show that the climate could not have been cold at the time and place in which they were deposited? Might not the same general inundation, which drifted the elephant, rhinoceros and other land animals now extinct, into the cold regions of the arctic circle and deposited them in ice and argillaceous and gravel alluvium, have carried the fossil marine turtle into Siberia? And when the fountains of the great deep were broken up, might not detached reefs of coral have been carried into the north seas? There is nothing credulous nor inconsistent in believing that the mighty aqueous phenomanon which produced the one, might have caused the other; and that the regions of the arctic circle were before the flood, as they now are, intensely cold. And if so, then there are existing phenomena, which present full evidence of an universal and powerful deluge, which was the cause of astonishing changes in the earth. And while we have this proof, we have proof carrying with it at least strong probability, that the widely extended volcanic fires west of the Rocky Mountains existed after the flood, and by their intensity destroyed the organization of fossil remains. That the intensity of these fires must have produced such an effect is evident from the fact before stated, that by igneous fusion all the rock formations, with a few exceptions, have been changed into basalt and amygdaloid.

That these volcanic fires are very ancient, is evident from the condition of the basaltic rocks, and others of igneous formation; as also from the nature and appearances of the general soils found in this country. Far the greatest part is composed of disintegrated basalt, to a great extent reduced by atmospheric agency, to a fine black mould. A few, and only a few, localities furnish vegetable mould.

Some small tracts are argillaceous, often mixed with volcanic detritus. There are many escarpments of clay of various colors, white, red, and green, and not unfrequently in a greater or less degree indurated. In some places especially near the mountains, quartose sand predominates.

In looking over the geological state of this western section of our continent, and the evidences that these subterranean fires, in all probability, have had their operation since the flood, the question forces itself again and again upon my mind, what agency, by the rule of geologists, formed the channel of the Columbia, and other rivers flowing through ridges, and mountains of hard basalt? The channel of the Columbia in many parts, is walled up on its sides, and studded with islands of basaltic rocks, rising in perpendicular height from 20 to 400 feet; and it passes through a mountain of the same, below the Cascades, of more than 1,000 feet; the walls receding but little from vertical. It cannot be that the river has formed its own channel by forcing or washing through the rocks, for they are too solid and immense. Undoubtedly the flowing waters have worn the rocks very considerably, and have produced changes, but upon no principles can it be supposed, that they have *produced* so long and so deep a channel, as the one through which the Columbia flows, and through such solid rock formations.

Conversing upon this subject with some literary gentlemen who had frequently passed up and down this river, after several theories were proposed, none of which could even bear the test of probability, one of them remarked, he had been reminded of his boyish sports; when he had dammed up water, and then with his finger had drawn a channel through the sand for the water to run; so it seemed to him that God had with his finger drawn a channel for the Columbia. It was readily agreed, that that was the most rational one of any that could be supposed.

This brought to my recollection a conversation Mr. Schoolcraft and myself had when passing through Lake Huron in the summer of 1834, in which we were considering some of the difficulties in regard to the evidence of the several geological formations. After some considerable conversation upon the subject, Mrs Schoolcraft, a very amiable woman, sitting by and hearing, remarked, "gentlemen, you need not give yourselves any trouble upon this subject; God could with perfect ease order all these things." This must be our resting place. "Every house is builded by some man, but he that built all things is God." If we loose sight of this great truth, and do not keep it in view, as a landmark in our investigations, but look to nature, as our only guide and instructor, at work in her great laboratory, the earth, to teach us mathematically how the earth is formed, we shall wander into mazes from which we shall not be able to extricate ourselves. These remarks are not designed to detract from the science of geology; for it is undoubtedly very interesting, and may be made very useful. It expands the mind, and shows more clearly, that the invisible things of God may be understood by the things which are made: and shows us our dependance upon Him for his upholding and protecting providence. Let theorizing, and reasoning *apriori* be laid aside; and none but truly philosophical reasoning be pursued, which is inductive, and nothing is to be feared, but much to be hoped, from geological investigations. Many geological writers indulge much in theory, and to establish their theories, take many things for *granted* which need proof. To make out their evidence, many things are supposed to be the results of mechanical and chemical agencies, attractions and repulsions, combinations and transpositions. We are told, "that unless we *admit* that the earth was formed in long and successive epochs before the creation of man, we deny the evidence of our senses. And it is *assumed* as an undeniable fact, that man was not created till many generations of animals and plants had lived and died; depositing their remains in the rocks, whose materials were accumulated by catastrophes that also overwhelmed the organized beings." This is assuming very much, and what ought to be fully proved.

What is there absurd in taking the language which Moses uses to describe the creation of the world in its obvious meaning? And if we do this shall we be under the necessity of *assuming* and taking more for *granted*, than those do, who suppose long successive periods of time, in each of which astonishing revolutions have taken place, before man was created, and before the earth was reduced to a fit condition for his residence? If a series of formations in regular succession surrounded the earth like the coats of an onion, and these in all parts had their regular and particular deposits, then there would be more to induce the belief, that these hypotheses are correct, and the six days mentioned by Moses were six epochs of indefinite duration. But it is not so; for many and large portions of countries are entirely destitute of formations which are found in other places. In some the transition is wanting, and the secondary rests upon the primary. In others the tertiary is wanting, or scarcely found. It is also assumed that different genera and species of plants and animals designate a distinct formation, and a particular period of time in which it took place. If it was known to be true that different genera and species of animals and plants had their existence in the same periods of time, in all countries of the same climate, or in corresponding latitudes; then the age of different formations might be better known by fossil remains. But it is a fact, that the genera and species of animals and plants may differ widely and materially in the same country, age, and latitude. This is now the case in North America, on the east and west side of the Rocky Mountains.

Let North America now be submerged, and after a long time be again elevated to its present position, and let future generations examine its fossil remains, and by the rules very generally laid down, would they not conclude that the section on the east side, and that on the west side of the mountains indicate two different periods of submersion, and that there was a long intermediate period of tranquillity between them? Would not the different genera and species of vegetables and animals lead to this conclusion? Would they not, from the evident difference of temperature of climate in the same latitudes on the east and on the west, conclude that the western section was submerged, at the period when the earth was much warmer than at a period when the eastern section was submerged? This would be a rational and legitimate conclusion from the rule, that in strata of the same class, dissimilar organic remains belong to a different period of time, and were deposited under a different condition of the globe. And the gigantic balsam firs, found in the west and not found in the east, would as clearly prove a different climate in the same latitude and therefore a different period of submersion, as the gigantic ferns prove a different temperature of the earth, and of course a different period of time, in which they were deposited.

On the west side, the enormous balsam firs, measuring from five to eight feet in diameter, and between one and two hundred feet in height, would be found so numerous as to constitute whole forests. Also the alder of various diameters, from the small to those of two feet and proportionably tall; and also the rush varying from four to ten feet long, and proportionably large. While the fir, the alder, and rush would be found on the east side, they would be mere dwarfs in comparison with those on the west, and also very sparse. And many genera of trees and plants would be found on the one side which would not be found on the other. On the west there would be no walnut, chestnut, sugar maple, elm, and many other kinds of trees. And of animals there would not be found any of the present fossils of the east, nor the ox, the ass, the swine, nor common sheep,—the buffalo would be found east and in the mountains, but hardly beyond. What conclusions would be drawn from such data, if the rules which have been adopted by some geologists are received as correct?

If such is now the difference of climate, of vegetables, and of animals, between the country on the east, and the country on the west, of our continent, and in the same latitude, may not mistakes be made in regard to different formations and different periods of time in which they may have taken place? And especially when the periods are so remote, and the depth of the earth so little explored, and this confined to so small limits. All that has yet been done is only like making a few small punctures in the paper covering the artifical globe.

No doubts need be indulged, but that such advances may and will be made in the science of geology, that it will become one of the strong corroborating evidences of the inspiration of the scriptures, without departing from the obvious meaning of any part of the inspired language. The books of nature, of providence, and of revelation harmonize; and it is owing to our darkened and limited understandings, that we have any difficulty in seeing their harmony; and the more correct knowledge we gain of them, the more we shall see and admire their coincidence.

It is also assumed that geology proves, that "man was not created till many generations of animals and plants had lived and died," and could not be cotemporaneous with them, because fossil remains of him are not found in the oldest strata containing such remains. Before we make this conclusion, let us take the biblical account of the creation of man; that only Adam and Eve were created, and that of one blood God hath made all nations; that man had his first residence in Asia, a part of the world of which we have but little geological knowledge; and for a long time after the creation, population was not numerous, and therefore there would be little inducement to emigrate into other countries, where geological surveys have been more particular; which emigration did not, perhaps, occur until after the flood. And besides, mankind have always been very careful in disposing of the dead where they would not become mingled with the beasts of the earth. How then is it strange that there are not relics of man and of art found with those of animals and vegetables? But it is not true, that no such human remains have been discovered. An entire skeleton of a man was found embedded in coal in a mine in England, called Ashley's Wolds, worked through various strata of iron, stone, coal, and solid sandstone, to the depth of six hundred and seventy-five feet. There were no appearances of this bed having been formerly excavated, but it is *presumed* there had been a pit into which the person fell, and that its sides had fallen, enclosing the body in the condition in which it was discovered.

It is difficult to determine how much antiquity is to be given to fossil organic remains found deep in the earth, especially since we do not know how many of them may have been deposited where they now are found, by animals having fallen through fissures into caverns, and then carried by subterranean streams and deposited in different and remote places. And by the changes, which these subterranean rivers and streams are making, caves may have been filled up embodying these deposits. Those, who have made themselves conversant with caves and deep wrought mines, inform us that such subterranean rivers do exist, and that such changes take place.

There are various ways by which great and important changes may and have taken place in the earth, since its creation, and fossil deposits made without disturbing very materially, the residence of man more than it has been disturbed, long since his creation. Immense changes may have taken place, by gradual and tranquil subsidence and elevation, so as to have occasioned but very little derangement of strata, and between them there may have been long periods of repose. At other times and places subterranean agencies have produced subsidences and elevations with such sudden violence as to produce great dislocations and confusion in strata and fossil remains. Mountains and islands have been thrown up, and portions of the same series of strata have been submerged and elevated at different periods of time; and parts of the present continents may have become dry land at different periods. So that we have no means of ascertaining, that similar rocks of distant districts were formed at the same time. Why, according to these sentiments, or perhaps it may be said, great truths, and which are admitted by geologists, need we depart from the obvious meaning of the term day, as used by Moses in recording the work of creation? Why could not such changes have taken place after the creation of man, and man in the providence of God, without a miracle, be preserved in safety?

It is said, that 'the calcareous mountains of Jura and the outer range of the Alps, at the height of six or eight thousand feet, contain beds filled with the remains of marine animals; that similar phenomena are found in the secondary strata in England, also in the calcareous mountains of the Pyrenees; and organic remains are found at the height of fourteen thousand feet in the Andes; and that the distinct characters of these animals prove that they were not brought into their present situation by any sudden inundations. Let these facts take place as they may, and by causes unknown to us, yet it is difficult to see how they prove that man might not have existed before they transpired. And the admittance of geologists that many portions of the continent, at different periods of time, may have been submerged, and again raised, and some parts in the mean time become dry land, only increases the difficulty of seeing how "we deny the evidence of our senses, if we believe man was created before many generations of animals and plants had lived and died."

It is said, many remains of animals are embedded in solid rocks. And could not man have lived upon the earth, when these deposits and petrifactions were taking place? The work of petrifaction has not ceased to operate, though man has long existed.

May not the order of organic fossil remains depend upon the longevity of animals and plants, and not upon long epochs of time in creation? In relation to this let us examine the historical account of the creation in the scriptures. On the first day of creation God divided light from darkness. On the second, He formed the firmanent. The third day, He caused dry land to appear, and vegetation to spring forth. On the fourth, He created the planets and stars. The fifth, the inhabitants of the sea, and winged fowls. The sixth, animals, and also man; and He rested and sanctified the seventh day. In this order *plants* were formed *previous* to animals. But in geological surveys, zoophite animals, such as madrepores and encrinites, are found dispersed abundantly, with a few of the most frail plants in the transition formation, which is the first containing organic remains.

God said on the fifth day, let the waters bring forth abundantly the moving creature that hath life. But the term "moving creature" does not necessarily imply locomotion. Madrepores and encrinites, which greatly abound, have the power of motion, though not from place to place. These ephemeral animals are found abundantly, with a few frail plants, in the transition strata, and but few of any other organic bodies. But in the next formation, which is the lowest series of the secondary, plants are numerous, and the most so of any other relics. Now if each day of the creation was a long epoch of indefinite duration, why are not *plants*, which were created *before* animals, found chiefly if not entirely, predominating in the transition formation?

But if the days of creation were what is commonly understood by natural days, and the order of fossil deposits depends upon the longevity of organic life, and not upon periods of time, then madrepores and encrinites may be dispersed in great abundance, with some few of the frailest plants, in the first geological strata, containing such remains, although not created until the fifth day.

Some mollusca, chiefly bivalves are also found in the transition. And although their lives, generally, may be longer than many plants, yet it is not strange from their habits, that they should be in a lower formation, than where vegetables are often found. The mollusca, however, are more generally in the upper series of the secondary strata. Vertebrated animals such as fishes, reptiles, birds, and quadrupeds, are rarely found in the transition; but they appear in greater numbers in the secondary; and still more numerous in higher formations. And in the tertiary, are the fossil remains of the mastodon, the hippopotamus, the rhinoceros, the elephant, and the whale. The same order is observable in plants. The firm and long lived, such as trees are rarely found below the tertiary and alluvial formations. So the order of fossil organic remains, both of plants and animals, evidently proceeds from the frail to the more solid; from those of shorter lives to those of longer, and the principles of longevity, according to the intermixture of fossil remains, more consistently account for fossil order, than long epochs of time. And if so, then in taking the most obvious meaning of the scriptures, we take the most rational and consistent way to account for geological phenomena.

It is true the term day in the scriptures is sometimes used to express an indefinite length of time, as in Genesis ii. 4: "In the *day* that the Lord God made the earth and the heavone." John viii. 56: "Your father Abraham rejoiced to see my *day*." Job xiv. 6: "Till he shall accomplish as an hireling his *day*." To prevent any such understanding of the word day, it seems the inspired writer uses a particular precaution in giving an account of the creation of the world, to confine the word day to a definite period. "*The evening and the morning* was the first day." And the same phraseology is used with all the days, including the seventh, which was sanctified, and which is recognized in the ten commandments. Why this particular caution in limiting the term day, if it was to be taken for an indefinite length, a caution which is not used in any other part of the scriptures, and in no other part was so much needed.*

It does not follow from the point of view above stated, thus the fossil deposits and strata formations were completed in a few natural days. The subsidence of the materials of the several formations, and the fossils found in them, might have occupied a long period of time, and the work has not yet ceased. Different portions of the earth, by subterranean agencies, might have been submerged and again elevated; changes in various ways might have taken place in accordance with physical laws; and together with these, the inundation of the flood performed its part in bringing the world into its present condition. While there is an observable order in fossil deposits, yet there is an intermixture, for which it is very difficult to account on the theory, that the days of creation were long epochs, in each of which certain animals and plants were created, and from which, in each epoch, certain fossils were deposited in their several strata formations. But this difficulty is not found to exist, if we take the obvious meaning of the scriptures, and believe that longevity might have done much to bring about the order of organic fossils. Durability does not fix the age of each individual animal and plant, but a general order of life; and therefore on the principles of longevity, we can see how, that while there is a mixture, there is also a general order of fossils.

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* After writing the above, I read Professor Jameson's critical examination of the Hebrew terms, used in the first chapter of Genesis, and was happy to find so much coincidence of his views with mine, in regard to the order of creation and fossil deposits of plants and animals, from the lower and more frail, to the higher and more durable; although his views of this order were used to establish his belief in long periods of time, yet they confirmed my belief, that I had not taken a mistaken view of the subject, viz: that the order of fossil deposits depends upon the longevity, as a general rule, of plants and animals.

There is another difficulty in admitting that "man was not created until many generations of plants and animals had lived and died." The earth was not cursed till man had sinned, and it was then cursed for his sake. Also it was by one man that sin entered into the world, and *death* by sin. It is not to be understood that the irrational creation have sinned, and therefore die; but as a consequence of man's disobedience, the curse of God came on the whole earth, so "that the whole creation groaneth and travaileth in pain together until now." The earth produces thorns and thistles in consequence of the apostacy of man. For the same reason the world has been desolated by the flood; and for the same cause is now reserved unto fire, and the perdition of ungodly men. It is very evident that all the destruction and misery in the world are *consequent* upon the rebellion of man, and if so, sin entered into the world before death and the curse, and animated nature did not exist and die long before man was created.

I see no reason why any one should be sceptical in geology, or find from it any reason to doubt the scriptures. Truth is always consistent, and the word and works of God harmonize, and all that is necessary to see their harmony is a thorough acquaintance with both. Comparatively speaking the science of geology is of recent origin, and is but imperfectly understood, and until our knowledge is more extensive, let us reason and infer with caution.

From careful examination of the geological condition of this country I have been led to conclude, that the great volcanic fires continued in operation through a long period of time and in many series of operations. On examining bluffs, or perpendicular banks of rivers and mountains, I have numbered from between ten and twenty different strata of amygdaloid, basalt, and breccia. These appear to be thrown up through dykes, or through craters, rising in different succession one above another. In some places the lowest formation was pudding stone, above this amygdaloid, then a stratum of angular fragments of basalt and amygdaloid, and sometimes intermixed with lava, which may be called breccia; and over these, basalt, frequently in regular pentagons, which vary in size from one to five feet in diameter, and in regular articulated sections; and upon the basalt another stratum of breccia; and again upon these is superimposed another stratum of basalt, or in some cases amygdaloid; and in the same manner strata above strata, in some places to twenty in number. These strata vary in depth from a very few feet to thirty or forty; and the whole series rising from two to five hundred feet. In some locations the number of strata are few. The section of the broken but consolidated fragments, laying between the regularly formed basalt, or the amygdaloid, is generally only a very few feet in thickness. This presents the appearance of having been the surface for a long period of time, until a partial disintegration and decomposition had taken place, after which a new eruption superimposed another stratum of basalt, or amygdaloid. Thus it appears, that the internal fires have had intervals of repose, and then again have sent forth their volcanic substances. The probability is, that they were thus in operation for centuries, but for centuries past have ceased; so that time has been given for atmospheric agencies to decompose the volcanic productions, sufficiently to form a soil covering most parts of the country, excepting the great desert in the Shoshones country, laying between two ranges of mountains, extending three hundred miles from the south-east to the north-west, and one hundred miles in width. It is not to be understood, that there is no other soil in the Oregon country. In some parts there are sections of argillaceous earth; in some other parts a sandy and gravely soil; but far the greatest part presents evidences of igneous power.

The enquiry naturally arises in the mind, whether it may not be on account of the great internal fires of this country that the climate is so much warmer on the west side of the great mountains, than on the east. It is an interesting fact, that the eastern side of North America is the coldest of any part of the world in the same latitude; and the western side is the warmest part of the world in the same latitude. And may this not arise from the comparatively recent volcanic fires, which pervaded about the whole region of the setting sun?

CHAPTER XVII.

Character and condition of the Indians—Indians of the plains—their persons—dress—wealth—habits—physical character—manufactures—their religion—wars—vices—moral disposition—superstitions—medicine men.

As it was the principal object of my tour to ascertain the character and condition of the Indians beyond the Rocky Mountains, their numbers, and prospects of establishing the gospel among them, it will not only be proper but important to give a full and connected description of these particulars. In doing this, while I have availed myself of information collected from men of intelligence and integrity, yet I have confined my statements to those things which have been corroborated by, or came under, my own observations; feeling it a duty to avoid the many fabulous accounts which have been given of Indian character and customs. Romance may please and excite admiration, fiction may charm, but only truth can instruct.

I shall first describe the Indians of the plains. These live in the upper country from the Falls of the Columbia to the Rocky Mountains, and are called the Indians of the plains, because a large proportion of their country is prairie land. The principal tribes are the Nez Percés, Cayuses, Walla Wallas, Bonax, Shoshones, Spokeins, Flatheads, Cœur De Lions, Ponderas, Cootanies, Kettlefalls, Okanagans, and Carriers. These do not include probably more than one half of those east of the Falls, but of others I have obtained but little definite knowledge. These all resemble each other in general characteristics. In their persons the men are tall, the women are of common stature, and both men and women are well formed. While there is a strong natural as well as moral resemblance among all Indians, the complexion of these is much the same as other Indians, excepting a little fairer. Their hair and eyes are black, their cheek bones high, and very frequently they have aquiline noses. Their hands, feet, and ancles, are small and well formed; and their movements are easy, if not graceful. They wear their hair long, part it upon their forehead, and let it hang in tresses on each side, or down behind.

There is a great resemblance in their dress, which generally consists of a shirt, worn over long, close leggins, with moccasons for their feet. These are of dressed leather made of the skins of deer, antelope, and mountain goats and sheep; and over these they wear a blanket or buffalo robe. The borders of their garments are ornamented with long fringes, after the manner of the ancient Jews. They are fond of ornaments, and according to their means, their heads and garments are decorated with feathers, beads, buttons, and porcupine quills; the last of which are colored red, yellow, blue, and black, and worked with great skill and variety of design. They appear to have less of the propensity to adorn themselves with painting, than the Indians east of the mountains; but still at their toilet, vermilion, mixed with red clay, is used not only upon their faces, but also upon their hair. The dress of the women does not vary much from the men, excepting, that instead of the shirt, they have what may be called a frock coming down to the ancles. Many of them wear a large cape made of the same material, and often highly ornamented with large oblong beads of blue, red, purple, and white, arranged in curved lines covering the whole. Some of the daughters of the chiefs, when clothed in their clean, white dresses made of antelope skins, with their fully ornamented capes coming down to the waist, and mounted upon spirited steeds, going at full speed, their ornaments glittering in the sun-beams, make an appearance that would not lose in comparison with equestrian ladies of the east.

Their horses are not less finely caparisoned with blue and scarlet trimmings about their heads, breasts, and loins, hung with little brass bells.

While a want of cleanliness is a characteristic of all heathen, the Indians of the plains are less reprehensible than others, and far more neat than those of the lower country toward the Pacific. It is not to be understood that there are not those who are poor, suffering from the want of food and clothing.

Their wealth consists in their horses, and in a great degree their consequence upon the number they possess; some owning several hundreds; and that family is poor whose numbers are not sufficient for every man, woman, and child to be mounted, when they are traveling from place to place; and also to carry all their effects. In these respects they are far better supplied than any tribes I saw east of the mountains. While their horses are their wealth, they derive but little from them for the support of themselves and families; for they do not employ them to cultivate the earth; and the market for them is so low, that they command but a small price. A good horse will not sell for more than enough to purchase a blanket, or a few small articles of merchandize. For subsistence, they, of necessity, depend upon hunting and fishing, and gathering roots and berries. Their mode of cooking is plain and simple. Most of their food is roasted, and they excel in roasting fish. The process is to build in the centre of their lodge a small fire, to fix the fish upon a stick two feet long, and to place one end in the ground so as to bring the fish partly over the fire, and then by a slow process it is most thoroughly roasted without any scorching, or scarcely changing the color. The principal art consists in taking time, and our best cooks might improve by following their mode.

Their habits. The habits of Indians are said to be indolent. As a general remark it may be true, but I saw but very little to confirm its truth among the Indians of the plains; for I rarely saw any of these Indians without their being engaged in some object of pursuit; not the most productive, perhaps, but such as enlisted their attention. While I believe in the striking resemblance, both physical and moral, of all the different nations and tribes of Indians spread over large portions of the continent of America, more so than is seen in any people of any other country of equal extent, yet if it is true, that as a general fact, they are morose and gloomy in their countenances; sullen, or bachanalian in their dispositions; that they are rarely so joyful as to laugh, unless excited by ardent spirits; that they are taciturn and never indulge in mirth; that they are obtuse in sympathy, and destitute of social affections; that in proud disdain they turn away from whatever would excite curiosity; that no common motives or endearments excite them to action; if these things are true, then the Indians in the Oregon Territory are an exception to the general fact. In all the above named particulars, I saw no special difference between them and other nations. As a part of the human family, they have the same natural propensities and the same social affections. They are cheerful and often gay, sociable, kind, and affectionate; and anxious to receive instruction in whatever may conduce to their happiness here or hereafter. It is worse than idle to speak of "physical insensibility inwrought into the animal nature of the Indians, so that their bodies approximate to the insensibility of horses' hoofs." The influence of this kind of remarks is to produce, in the bosoms of all who read them, the same insensibility which is charged upon the native character of the Indians. To represent their characters and their restoration to the common feelings of humanity so hopeless, is to steel the heart of even christianity itself, if it were possible, against all sympathy, and to paralize all exertions and effort to save them from the two-fold destruction to which they doom them, temporal and eternal. Is this the reason that christians are sitting in such supineness over their condition, and the heart-thrilling appeals from them for teachers to enlighten them? Is this the reason, that while the philanthropy of the United States' citizens towards them is so widely blazoned, that those, who are sent to teach them the arts of civilized life, are sitting quiet on the borders in governmental pay, while the Indians are roaming still over the prairies in search of uncertain and precarious game? I forbear to tell the story.

They have but a few manufactures, and those few are the most plain and simple, not extending much beyond dressing the skins of animals, and making them into clothing; making bows and arrows and some few articles of furniture. In dressing their skins they never make any use of bark, or tannin in any way. Their process is to remove the hair and flesh from the skins by scraping them with a hard stone or wood, or, when it can be obtained, a piece of iron hoop, and then besmearing them with the brains of some animal, they smoke them thoroughly and rub them until they are soft; and after this bleach them with pure white clay. Their mode of smoking, is to dig or excavate a small place in the ground, about a foot deep, and over this to construct a small fixture in the form of a lodge, a few feet wide at the base and brought to a point at the top. Then they build a small fire in the centre, and place the skins around upon the frame work, so as to make the enclosure almost smoke tight. The process occupies about one day. Their mode of dressing buffalo robes is different. It is by stretching the skin upon the ground, flesh side up, fastening it down with pins around the border. Then with an instrument formed somewhat like a cooper's adz, made of stone, or wood overlaid with a piece of iron, brought to a blunt edge like the currier's knife, they clear from it all remaining flesh and let it thoroughly dry. After this, with the same instrument, they work upon it with a pounding, hewing stroke, until they have brought it to a suitable thickness and rendered it soft and white, in the same condition as our buffalo robes are, when brought into market. It is a work of great labor performed by the women. We little think how much toil it costs a woman to prepare one of these robes, and then how little is paid for it by the purchaser; a pound of tobacco or a bunch of beads, is as much as the Indian generally receives.

Their bows are made of the most elastic wood, strengthened with the tendons of animals, glued upon the back side, and a string made of the same substance. Their arrows are made of heavy wood, with one end tipped with a sharp stone or pointed iron, and the other end pinnated with a feather. While the first is to pierce, the latter is to govern the direction. Their bows and arrows perform astonishing execution, and they manage them with great dexterity.

Most of their cooking utensils, which they now use, are obtained from traders. These do not often extend beyond a brass kettle, tin pail, and a very few knives. They have bowls which they manufacture very ingeniously from the horns of buffalo; and sometimes, those that are larger and more solid, from the horns of the big horn mountain sheep. They have spoons of very good structure made of buffalo horns; also they have various kinds of baskets of rude workmanship. Their saddles are rude, somewhat resembling the spanish saddle, having a high knob forward, and rising high on the back part; generally sitting uneasy upon the horse's back. Their bridles are only a rope well made of hair, or the shag of the buffalo, fastened to the under jaw of the horse, very long, so as to form the lasso; this is so coiled in the hand as to form a noose when thrown over the horse's head, which is done very dexterously; and when they are mounted, the rope, or leather thong which is often used in its place, trails along upon the ground. This is often left upon the horse's neck, when he is turned out for a short time to feed, for the convenience of more easily catching him.

Their canoes, before they obtained iron hatchets of the traders, were, with great labor and patience made with hatchets of stone; and even now, it is with no small effort. A canoe of good construction is valued as high as one or two good horses. Their fishing nets are another article which is well constructed, formed of wild flax; and in every particular like our scoop nets.

As regards the religion of the Indians, we have already stated in tracing their resemblance to the ancient Jews, that they believe in one God, in the immortality of the soul, and in future rewards and punishments. But while these are the prominent points of their belief, their definite ideas of a religious nature appear to be extremely limited, both in number and in comprehensiveness. As much as this, however, appears to be true. They believe in one Great Spirit, who has created all things, governs all important events, and who is the author of all good; and who is the only object of religious homage. They believe he may be displeased with them for their bad conduct, and in his displeasure bring calamities upon them. They also believe in an evil spirit, whom they call *cinim keneki meohōt cinmo-cimo*; that is, the black chief below, who is the author of all evils which befall them, undeserved as a punishment from the Great Spirit above. They believe in the immortality of the soul, that it enters the future world with a similar form, and in like circumstances to those under which it existed in this life. They believe that in a future state, the happiness of the good consists in an abundance and enjoyment of those things which they value here, that their present sources of happiness will be carried to perfection; and that the punishment of the bad will consist in entire exclusion from every source of happiness, and in finding all causes of misery here, greatly multiplied hereafter. Thus their ideas of future happiness and misery are found to vary according to their different situations and employments in life. It is difficult, if not impossible, to ascertain any thing of their religious belief beyond these general notions. The number of words and terms in their language expressive of abstract and spiritual ideas, is very small, so that those, who wish to instruct them in these subjects, are compelled to do it by means of illustrations and circumlocutions, and the introduction of words from foreign languages. Besides, conscious of their ignorance, they are, for the most part, unwilling to expose it, by revealing the little knowledge which they posses. Indeed, wherever a feeling of ignorance upon any subject prevails, we find that all endeavors to elicit the true amount of knowledge, are repelled or evaded. Even men of talents and education, who converse fluently upon most subjects, are often silent when religious topics are introduced.

I am far from believing the many long and strange traditions, with which we are often entertained. It is more than probable, that they are in *most* instances the gratuitous offerings of designing and artful traders and hunters to that curiosity, which is ever awake and attentive to subjects of this description. The Indians themselves would often be as much surprised at the rehearsal of these traditions, as those are, for whose amusement they are fabricated.

My own opinion is confirmed by that of several gentlemen of integrity and veracity, who stand at the head of the Hudson Bay Company, who have long been resident in the Indian country, and who have become extensively acquainted with their languages.

The Indians west of the great chain of mountains, have no wars among themselves, and appear to be averse to all war, and do not enter into battle except in self-defence, and then only in the last extremity. Their only wars are with the Blackfeet Indians, whose country is along the east border of the Rocky Mountains, and who are constantly roving about in war parties, on both sides of the mountains, in quest of plunder. When the Indians on the west meet with any of these war parties, they avoid an encounter if possible, but if they are compelled to fight, they show a firm, undaunted, unconquerable spirit, and rush upon their enemies with the greatest impetuosity; and it is said that one Nez Percé, or Flathead warrior is a match for three Blackfeet. The only advantage which the latter have over the former consists in their numbers, there being more than twenty thousand of the Blackfeet Indians. When an enemy is discovered, every horse is driven into camp, and the women take charge of them, while every man seizes his weapons of war, whatever they may be, mounts his horse, and waits firm and undismayed to see if hostilities must ensue. If a battle cannot be avoided, then they rush forward to meet their foes, throwing themselves flat upon their horses as they draw near, and fire, and wheel, and re-load, and again rush full speed to the second encounter. This is continued until victory is decided, which is as often by the failure of ammunition, as by the loss of men. Very frequently, when the Blackfeet see white men with the Nez Percés or Flatheads, they decline a battle, though they themselves may be far superior in numbers, knowing that the white men can furnish a large supply of ammunition; and in such cases they will raise a flag, and come in to smoke the pipe of peace. The Nez Percé or Flathead chief, on such an occasion, will say "we accept your offer to smoke the pipe of peace, but it is not in ignorance, that your heart is war, and your hand blood, but we love peace. You give us the pipe, but blood always follows."

But these Indians are not without their vices. Gambling is one of the most prominent, and is a ruling passion which they will gratify to the last extremity. It is much practised in running horses, and foot races, by men, women, and children; they have some games of chance played with sticks or bones. When I told the Nez Percés that gambling is wrong, that it is a violation of the tenth commandment; for it is coveting the property of another, and taking it without compensation, as much so as stealing; they said they did not know it before, but now they know God forbids it, they will do so no more. Most of the tribes of the plains are remarkably free from the crime of stealing, and it is scarcely known, except among the Shoshones nation, where it is practised to a considerable degree, but less so than in former times. Drunkeness is a stranger vice among these Indians, but what they would do, if ardent spirits were introduced among them, is not known, and it is most devoutly to be desired it may not be known. It is only the expense of transportation that keeps back its introduction. A man from the United States attempted to construct a distillery upon the Willamette river, but for the want of suitable materials failed in his object.

The moral disposition of these Indians is very commendable, certainly as much so as any people that can be named. They are kind to strangers, and remarkably so to each other. While among them I saw no contentions, nor did I hear any angry words from one to another. They manifest an uncommon desire to be instructed that they may obey and fulfil all moral obligations. Harmony and peace prevail in all their domestic concerns. But in case they have any difficult subject, which they do not know how to dispose of, they go to their chiefs, and if it involves any important principle, the chiefs bring the case to any white man, who may be among them, to obtain his opinion, which is generally followed. They are scrupulously honest in all their dealings, and lying is scarcely known. They say they fear to sin against the Great Spirit, and therefore, they have but one heart, and their tongue is straight and not forked. And so correctly does the law written upon their hearts accord with the written law of God, that every infraction of the seventh command of the decalogue is punished with severity.

I have not witnessed many things characteristic of their being very superstitious. The practice of the Shoshones in cutting themselves for the dead, I have already mentioned. The Carriers burn their dead. When a person dies, all the relations must be assembled, to do which often occupies many days; and if a husband is deceased, the wife must sleep with her dead husband to show her affection for him; and when the body is laid upon the funeral pile, she must, during the burning, frequently put her hands upon his bosom. Their first chief lost his wife. He was asked if he would show the affection for her, which was required of others. He thought on account of his station he might be excused. The people were urgent, and he consented, and on account of the pain he endured, he was willing the practice should be ameliorated, and it is hoped it will soon be abolished.

They have no unlucky days, but as a substitute for the white man's Friday, they have a portentous howling of a large wolf, which they call the medicine wolf. If they hear this when traveling, a sadness is at once visible in their countenances, as foreboding some calamity near.

Among their superstitions may be classed their mode of curing diseases. They have what are called medicine men, who make no pretensions to any knowledge of diseases or skill in medicine; but they have a bag in which is deposited various relics, not to be administered to their patients, but to operate as a charm. The patient is stretched upon the ground; a number of persons encircle around and sing the medicine song. The medicine man enters the circle and commences his magical incantations; uses much gesture and inarticulate sounds; he pats or kneads the patient with his hands, beginning very softly, and gradually increasing to a considerable degree of severity; blows into the patient's ears, and practices other like ceremonies. By the process employed, the patient is often much fatigued, and thrown into a free perspiration, and his imagination is much excited. When the friction has been sufficiently employed, the imagination well wrought upon, and the medicine bag has invisibly imparted its virtues, the medicine man presents some trifling article, such as a small bone, a stick, or pebble, and says he has taken it from the body of the patient, and it was the cause of the disease; or he gives a heavy puff upward, and says the disease has come out of the patient and gone upward, and then asks him if he does not feel better. The patient says yes; for he certainly feels better in being relieved from the process. And often the effect is permanent; for the friction may have been beneficial, and the imagination often performs wonders. The medicine man stands responsible for the life of his patient, and if his patient dies, not unfrequently his own life is taken by some of the relatives of the deceased. He makes a heavy charge for his services, often a horse, and why should he not? for who in such cases would endanger his life without being well paid? In some parts of the country, but more especially in the lower country, the lives of medicine men are short, and it would be supposed this would deter others from entering into the profession. But the love of fame and wealth is powerful among heathen as well as among civilized communities, where there are those who will sell their souls, as well as their bodies, to gratify their sinful propensities. Undoubtedly the medicine men, when they begin their profession, know that they are practising deception, but by continuance in practice, by the confidence others place in their skill, and by the effects produced through the medium of the imagination, they believe in the efficacy of their enchantments, and that they themselves are consequential men.

I have seen no "root doctors" in any tribe east or west of the mountains. The Indians, so far as I have had an opportunity of ascertaining, have but few diseases, and for the cure of these, they use but little medicine; nor do they profess to have scarcely any knowledge of remedies beyond a few specifics.

They have a practice of producing perspiration, the object of which is to invigorate their constitutions, and as a luxury is practised very extensively. They construct a steam bath in the form of an oblong oven, two or three feet high, about six feet long, made of willows, each end inserted into the ground, forming an arch, which is covered with grass and mud, or more generally with skins. In this they place a number of hot stones, upon which they pour water. The person, who is to go through the process, enters and is enclosed nearly air tight, and remains until a very profuse perspiration is produced, and until nearly suffocated. He then comes out and plunges at once into cold water. No regard is paid to the season of the year, whether summer or winter.

They are wholly destitute of the means of obtaining an education, and therefore are ignorant of all the sciences. In things with which they are conversant, such as appertain to hunting, war, and their limited domestic concerns, they manifest observation, skill, and intellect; but beyond these their knowledge is very limited. They necessarily compute by numbers, but their arithmetic is entirely mental. It is an interesting fact, that of four different languages, which I examined, the mode of counting is by tens.

The Klicatat nation count with different words up to ten. *Lak's*, one; *neep't*, two; and so to ten; then they add *wappena* to *lak's*; as *lak's wappena*, eleven; *neep't wappena*, twelve; *neep't tit*, twenty; and in like manner to one hundred, and so on to a thousand by hundreds. In the Nez Percé language, *nox* is one, *lapeet* two, *metait* three, &c. After ten they repeat the radical numbers with the addition, *tit*, as *nox tit*, eleven; *laap tit*, twenty; *metap tit*, thirty. This may be a sufficient specimen for the four languages, as the other two proceed in the same manner.

They count their years by snows; as, *maika claix*, snows, six, that is six years; and months by moons, and days by sleeps; *pinemeek pe-e-lep*, sleeps four, (four days.) It is not common that they know their exact age; nor, generally speaking, are they very accurate in chronology.

They are very fond of singing, and generally have flexible and sweet-toned voices. Most of their singing is without words, excepting upon some special occasions. They use *hi ah* in constant repetition, as we use fa, sol, la; and instead of several different parts harmonizing, they only take eighths, one above another, never exceeding three. They are conscious of the inferiority of their tunes to ours, and wished to be instructed in this department of knowledge. In this land of moral desolations, it was cheering to hear the sounds of melody and harmony, even in the most simple strains.

CHAPTER XVIII.

The Indians of the lower country.

THE Indians of the lower country are those between the shores of the Pacific and the Falls of the Columbia river, and from Pugets Sound to upper California. The principal nations are the Chenooks, the Klicatats, the Callapooahs and the Umbaquâs. These nations are divided into a great number of tribes, which have their respective chiefs, and yet each nation has its principal chief, who is head over all the several tribes, and has a general superintending control. These Indians are rather below a middle stature, not generally, in their persons, so well formed as the Indians of the plains or upper country. Their women are uncouth, inclining to be pendulous; and, at an early age, they appear old, which is owing to several causes. One among these, is the habit of painting, which destroys the smooth and healthy appearance of the skin.

These Indians appear to have less sensibility, both physical and moral, than those of the upper country. Their dependence for subsistence being mostly confined to fishing and fowling, they are not so well supplied with clothing as the upper Indians, who hunt the buffalo, the elk, the antelope, and other game. The lower Indians obtain some game, and clothing from the lower posts of the Hudson Bay Company. I have often seen these going about, half naked, when the thermometer ranged between thirty and forty degrees; and their children barefooted and barelegged in the snow; and yet when exposed to fatigue, they cannot endure the cold half so well as civilized people. I have noticed this, when I have had them employed in conveying me any considerable distance in a canoe. Their taste and smelling are obtuse, rendered so by their filthy habits and contaminated food. But their hearing and sight are uncommonly good; rendered so, undoubedtly, by their habits of looking closely to see their game, and listening attentively to catch the least sound. These Indians being, from their mode of subsistence, more stationary than those of the plains, have more durable and comfortable habitations, which are built of split plank, after the manner which I have described Wanaxka's, near the falls of the Willamette. Some of them, however, indulge the fancy of making their doors like the face of a man, the mouth being the place of entrance.

The lower Indians do not dress as well, nor with as good taste, as the upper. Their robes are much shorter, and are made of inferior materials; such as deer skins with the hair on, and skins of hares and of squirrels. The women wear a sort of petticoat, made of cedar bark, or a species of strong grass, twisted into strands, which, at one end, is fastened into a girdle, and the other is knotted and suspended from the band. These Indians are as degraded as those on our frontiers, and from the same causes. By their intercourse with those who furnish them with the means of intoxication, and who have introduced kindred vices, they have become indolent and extremely filthy in their habits, and more debased than the beasts of the earth. If we go to the abodes of the beasts of the field and of the forest, we may find examples of neatness and industry far above that of these heathen. How perfectly neat are the deer and the antelope; how industrious the beaver and the bee; how clean is the plumage of the fowl; how well adapted to repose are their habitations; in a word, how different are all their habits from those of fallen, polluted man. What has brought man, unreclaimed by the gospel, into this degraded state? Not the want of rational powers, but their abuse by sin; and nothing but christianity, by which he may be brought back to God, can ever bring him into the comforts and decencies of life.

Tell us no more about the happiness of the untaught children of nature; poor, miserable, degraded, sinful nature, alienated from the life of godliness; and alienated from the decencies of life. Let infidels and novelists scatter their eulogies of the untutored children of nature to the wind, but do not let them be found near the habitations of ignorance, pollution, and misery. The want of moral instruction, the influence of bad examples, and unrestrained licentiousness, have brought the lower Indians into a state of wretchedness which will be entailed upon future generations, and which nothing but the healing power of the gospel can ever eradicate. There are some exceptions to these remarks, but not enough to exert a redeeming power to save these remnants of once populous nations, if benevolence and humanity do not soon break their slumbers. It is to be hoped the methodist missionaries, now in the field, under God, will interpose a barrier to these sweeping desolations.

In their religious belief, they do not materially differ from the upper Indians. While they believe in one Great Spirit, they in addition believe in subordinate spirits, or invisible agencies, to whom they ascribe much the same power as has been ascribed to witchcraft. We had a specimen of this, when the May Dacre was passing down the river in October. On the north side of the Columbia, near the confluence of the Cowlitz there were some dark recesses in the basaltic rocks. An Indian chief on board warned Capt. L. not to approach those dark places; for they were the residence of bad spirits who would destroy the ship and all on board. Capt. L. purposely passed near the place; and the Indian was astonished that we escaped unhurt, and concluded there must have been some great "medicine" in the ship, which defended us. They believe in the immortality of the soul, and that in the future state we shall have the same wants as in this life. Under the influence of this belief, the wife of Calpo, a very influential chief of the Chenook village near cape Disappointment, on losing a daughter, in the year 1829, killed two female slaves to attend her to the world of spirits, and for the particular purpose of rowing her canoe to the far off happy regions of the south, where in their imagination they locate their elysium. She deposited her daughter, with the two slain females by her side, in a canoe, with articles of clothing and domestic implements. She was the daughter of Concomly, and a woman of more than common talents and respectability, a firm friend of white men, and more than once saved them from slaughter. How dark was the mind of this talented woman, and how differently would she have conducted under the influence of divine revelation! These Indians never mention the name of their relatives after they are dead.

It is only in the lower country of the Oregon Territory, and along the coast, that slavery exists. It was formerly practiced in the upper country, but was long since abolished. The Walla Walla tribe are descended from slaves formerly owned and liberated by the Nez Percé Indians, and are now a respectable tribe.

Gambling is also practiced among the lower Indians, and carried to perfection. After they have lost every thing they possess, they will put themselves at stake; first a hand, and if unsuccessful, the other; after this an arm, and in the same manner, piece by piece, until all is lost except the head, and at last their head, and if they lose this, they go into perpetual slavery. If civilized men *will* gamble, it is desirable they should carry the game to the same perfection; for then they would cease to be a pest in society, and however different may be our sentiments upon the subject of slavery, in this we should generally be agreed, that such gamblers would not deserve commiseration. The Indians, however, do not set their souls at the hazard of the game, as civilized gamblers do, when they imprecate the eternal vengeance of God upon their souls if they are not successful. The Indian gambles away his inalienable rights for time only.

It is a universal practice to indulge in smoking. When they saturate their bodies with smoke, they do it in a dignified manner. They use but little tobacco, and with it they mix freely a plant which renders the fume less offensive. It is a social luxury, for the enjoyment of which, they form a circle, and only one pipe is used. The principal chief begins by drawing three whiffs, the first of which he sends upward, and then passes the pipe to the next person in dignity, and in like manner it passes around until it comes to the first chief again. He then draws four whiffs, the last of which he blows through his nose in two columns, in circling ascent, like a double-flued chimney. While thus employed, some topic of business is discussed, or some exploit in the chase, or some story of the battle-field, is related; and the whole is conducted with gravity. Their pipes are variously constructed, and of different materials. Some of them are wrought with much labor and ingenuity of an argillaceous stone, of very fine texture, found at the north of Queen Charlotte's island, of a blue-black color; and which is of the same kind of stone as that found upon the head-waters of the Missouri, except in color, the latter of which is brick red. These stones, when first taken out of the quarries, are soft and are easily worked with a knife, but on being exposed to the air they become hard, and take a very good polish.

The Indians in the lower country are more indolent than in the upper; and the common motives for industry operate reversely from those in civilized communities. The more they can get for their labor, the less they will do; the more they can get for an article in sale, the less they will bring into market. Their wants are but few, and when these are supplied they will do no more. They have no disposition to hoard up treasures, nor any enlarged plans to execute, requiring expense and labor. If they have any particular present want to supply, they will do only what is sufficient to satisfy it, and make no farther effort until urged by a returning necessity. To make them industrious and provident, you must induce them to set a higher estimate upon the comforts of life, and show them that they are attainable, and that there is an increase of happiness growing out of industry; and they must be taught by experience. Abstract reasoning and theories are of no avail with the Indians. They must be taught experimentally, at their own houses, and upon their own lands. An Indian may be taken abroad and instructed, and convinced of the advantages of civilization above heathenism, and if sent back to his country alone, he will become discouraged, and return to his former habits. Experimental farmers and missionaries must go among them, and make it the business of their lives to do them good, and identify their own interests with theirs. Charging indolence, and insensibility, and cruelty, upon them will never make them wiser or better. He is the true philanthropist, who, instead of passing by on the other side, goes to them, and does all in his power to raise them from their degradation, and bring them to God and to heaven.

The Indians of the lower country, although less anxious to be instructed in the things of religion, than in the upper country, yet express a readiness to receive instructors. I have not found among them, nor among any Indians beyond the influence of frontier settlements, any thing like what has been stated to have taken place in other sections of our country, and in other times: that they will listen to statements made by missionaries, and give their assent to what is said as very good; and then state their own theories of religion, expecting the same courteous assent in return. Neither have I seen any disposition manifested, to say the christian religion is very good for white men, but as red men differ, they need a different religion and mode of life. They have not yet been instigated by infidels to say such things. They are conscious of their ignorance of God and salvation, and of the various arts and sciences. While an indifference and apathy characterize some, which is discouraging, yet there has been nothing manifested which is forbidding.

While gratitude is a general characteristic of Indians, yet they have in some cases their *peculiar* way of expressing it. An Indian had a son laboring for a long time under a languishing and dangerous complaint. Their medicine men had done all they could for him, but without success. The father brought his son to the hospital at Fort Vancouver, and earnestly desired to have him treated with care and with the best medical attendance. The sick son was received, and in about six months was restored to good health. When his father came to take him home, he remarked to Doct. McL. "my son is a good boy, he has been with you a long time, and I think you must love him; and now as he is about to leave you, will you not give him a blanket and shirt, and as many other small things as you think will be good? We shall always love you."

The lower Indians make their medicine, in some particulars, differently from those farther east. Their professed object is to obtain present relief, if not a radical cure; to assuage the sorrow of the relatives if the patient dies, and that he may die more easily, and his soul may be rendered more capable of performing its journey to its far distant and happy country. The process is simple, and occupies five or six hours. The patient is laid upon a bed of mats and blankets, sometimes a little elevated, and surrounded by a frame work. Two "medicine men" place themselves upon this frame, and commence a chant in a low, long-drawn voice, each holding a wand in his hand, three or four feet long, with which they beat upon the frame, keeping time with their tune. They gradually increase the loudness and the movement of their medicine song, with a correspondent use of their wand, until the noise becomes almost deafening, and undoubtedly often hurries the patient out of the world. During this time the near relations appear to be perfectly indifferent to the condition of the sick person, lest their anxiety should affect the influence of the charm, and they are generally employed about their common business, such as the women making mats, baskets, and moccasons; and the men are lolling about, smoking, or conversing upon common subjects. In some cases, especially, if their confidence in the medicine man is small, they manifest much affliction and concern; and in all cases after the person dies, they make great lamentation.

I have already mentioned the practice of the lower Indians of flattening their heads and piercing their noses. But another reported custom, of having pieces of sea-horse's tusks, or oval pieces of wood an inch and a half long and an inch wide, inserted into a hole in their under lip, made for the purpose, is not correct in regard to any of the Indians in this section of country. Captain Beechy mentions this as a common practice from Norton's island and northward; which was noticed by Deshnow as long ago as 1648, worn by men, and by women about Prince William's sound, and which custom, Captain B. says, is common the whole distance along the western shores of America, as far as to California. I saw some specimens of this ornament, or rather deformity, which were worn by the Indians at Millbank Sound.

The wealth of the lower Indians is estimated by the number of their wives, slaves, and canoes. Every Indian of any distinction takes as many wives as he is able to support, and his wealth is supposed to accord with the number. They are quite destitute of horses, and their almost only mode of traveling is in canoes; for the forests are so dense that they are nearly impenetrable, and they do not construct any roads. As the upper Indians excel in horsemanship, so these excel in the management of their canoes. These are uncommonly well made, and of various sizes, from twelve to thirty feet long; the largest will carry as much as a good bateau. They are generally made of the fir tree. Their bow and stern are raised high, so as to meet and ward off the boisterous waves, and the bow is sometimes decorated with figures of animals. Slaves are employed in propelling the canoes, but not exclusively; for often the chiefs will perform their part of the labor, and the women are equally expert with the men.

Their manufactures do not widely differ from those of the upper country, only with the addition of hats and baskets of uncommonly good workmanship, made of grass of superior quality, equal to the Leghorn. The native hats are a flaring cone. Their baskets are worked so closely as to hold water, and are used for pails. Some of them are interwoven with various colors and devices, representing fancifully, men, horses, and flowers.

The government of the Indian nations is in the hands of chiefs, whose office is hereditary, or obtained by some special merit. Their only power is influence; and this is in proportion to their wisdom, benevolence, and courage. They do not exercise authority by command, but use their influence by persuasion, stating what in their judgement they believe to be right and for the greatest good of their tribe or nation, or of any family or community. The chiefs have no power of levying taxes, and they are so much in the habit of contributing their own property for individual or public good, that they are not generally wealthy. Their influence, however, is great; for they rarely express an opinion or desire, which is not readily assented to and followed. Any unreasonable dissent is subdued by the common voice of the people. Probably there is no goverument upon earth where there is so much personal and political freedom, and at the same time so little anarchy; and I can unhesitatingly say, that I have no where witnessed so much subordination, peace, and friendship as among the Indians in the Oregon Territory. The day may be rued, when their order and harmony shall be interrupted by any instrumentality whatever.

There are exceptions, however, to the general fact of the good conduct of the chiefs and the respect which is given them. Cazenove, the first chief of the Chenook nation, is one. He was a great warrior, and before the desolating sickness, which commenced in the year 1829, he could bring a thousand warriors into action. He is a man of talents, and his personal appearance is noble, and ought to represent a nature kind and generous; but such is his character, that his influence is retained among his people more by fear than by affection. I saw him often, and several times at my room, while at Fort Vancouver. On Tuesday, February 2d, I attended the funeral of his only son, and heir to his chieftainship, a young man, who had lingered under a protracted disease. Cazenove departed from the long established custom of his nation and fathers, of depositing their dead in canoes, and had him buried in the cemetery of the Fort, in the decent manner of civilized people. He had the coffin made large for the purpose of putting into it clothing, blankets, and such other articles, as he supposed necessary for his comfort in the world to which he was gone. Every thing connected with the ceremony of his interment was conducted with great propriety. I was not at the time furnished with an interpreter, but addressed those present who understood English. Cazenove expressed his satisfaction that an address was given, considering it an expression of respect for his son; and he appeared solemn in his affliction, indulging tears only, and not any loud lamentations. Had he conducted with equal propriety subsequently, he would have been worthy of commendation. But he did not, for when he returned to his dwelling that evening, he attempted to kill the mother of this deceased son, and who was the daughter of Concomly, and formerly the wife of Mr. McDougal. The chiefs say, that they and their sons are too great to die of themselves, and although they may be sick, and decline, and die, as others do, yet some body, or some evil spirit instigated by some body, is the invisible cause of their death; and therefore when a chief, or chief's son dies, the supposed author of the deed must be killed. Cazenove, on this occasion, fixed on the mother of this son as the victim of his rage, notwithstanding she had been most assiduous in her attention to him, during his protracted sickness. Of his several wives, she was the most beloved, and his misguided mind led him to believe, that the greater the sacrifice, the greater the manifestation of his attachment to his son, and the more propitiatory to his departed spirit. She fled into the woods, and the next morning, when the gates were opened, she came into this fort and implored protection. She was secreted here several days, until her friends at Chenook Bay heard of her situation, and came and secretly took her away. Some days after this, a woman was found killed by the hand of violence, and it was supposed it was done by Cazenove or by some one in his employ.

CHAPTER XIX.

Conversation with an intelligent Indian—meeting with Indians—early and mild season—La Dalle Indians—their anxiety to receive the gospel—ornithology—Nootka humming bird—number and location of the Indians in the lower country—Indians of the north—the agitated question—solitariness.

A VERY intelligent and influential Indian from the Cascades called at my room, on the 8th of February, to enquire about God. I endeavored to obtain from him his own system of religion. He said, he believed there is a God, and he supposed he made all things, but did not know any thing more about him. I questioned him in regard to his belief of a future state, and what he expected would become of him when he died. He said he did not know. He supposed, that he should have an existence after death, but did not know of what sort it would be; and wished I would tell him. I endeavored to enlighten his mind, and to unfold to him the great fundamental truths of God and eternity, and the way to be saved. He listened with attention, and appeared sober. He told me the Indians were growing better; that they did not kill each other in wars as in times past; that they did not rob and steal as heretofore. I told him that was good, but to be saved, they must repent and receive the Savior by faith, as the only one who could save sinners. So benighted are the minds of these heathen, and so barren their language upon spiritual and invisible subjects, that I had to use such illustrations, as I judged the best adapted to convey to his mind divine truth, and I do not doubt, but that he received some divine knowledge.

The next day he called again, and wished me to take his children and teach them how to read and write, and how to worship God. I endeavored to explain to him the object of my tour, and that when I returned, I would use my influence to have others come and live among them. But he wanted to have me continue with them and instruct them. And when I told him I must go, and endeavor to get several to come and teach in different tribes, he wished to know how many sleeps it would take me to go, and how many sleeps before others would come. I told him it would be a great number. He wished to know if it would be moons. I answered in the affirmative, and told him it would be at least two snows. He paused and looked sorrowful. His very look affected me; he arose and went out.

Sabbath, 14th. I attended service as usual in English. There were many Indians from the La Dalles who wished to know if they might be present. We told them there would not be sufficient room in the hall; but a few of their chiefs might attend, and that after the English service, I would have service with them; and I met with them in the afternoon. They were punctual at the hour, and came in single file, the first chief leading the way. When I prayed with them, they all kneeled down except two or three, and these were reprimanded by the chief for impropriety of conduct, which was soberly received and implicitly obeyed. As on other similar occasions, I endeavored to instruct them in the first principles of our revealed religion; to which they gave close attention. The first chief, at the close of service wished to speak; and on permission being given, he spoke a short time to his people, and then told me he had prayed much to the Great Spirit, and found his heart was no better, but worse. He said, a white man gave them a flag, and told them to set it up on a pole, on Sundays, and meet and pray, sing their songs, and dance around the pole bearing the flag; and that they had done so a long time.*

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* The reason assigned for including dancing in the services of the ho-

He wished to know if it was right. I told him it was right to meet on the sabbath, and pray, and sing, and talk about God, but to dance on the sabbath was very wrong, and would offend God. I added farther, that they needed some person to teach them in the right way to worship God and to be saved. He was affected, and kneeled down and with tears in his eyes said, if you must go away, do send us somebody to teach us the right way to serve God. We will now throw away what the man said to us about dancing. We will go to our people and tell them what you have said, and we will worship God as you have taught us. I never felt so much like weeping over the heathen, as on this occasion; to see this poor benighted Indian chief upon his knees, and with tears in his eyes pleading for some one to come and teach them the way to heaven. What a spectacle for angels!

March 1st. We have many indications of the presence of spring. The mildness of the climate, and the soft temperature of the season, west of the mountains, render it one of the most delightful portions of our continent. The wide and often sudden extremes of heat and cold, to which the eastern portions are subject, are almost unknown here, and while it is more agreeable to our feelings, it is also more favorable to health. Those who have the charge of the farming establishment at this place, have commenced thus early to cultivate their spring crops; and the gardener is preparing his ground for the seeds. The grass in the yard begins to assume its beautiful, fresh green. The robin and blackbird have continued here through the winter, and now, with some others of their feathered brethren, resume their cheerful warblings in the fields and groves. During the

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ly sabbath, was the fear, that singing and praying, without dancing, would not interest the Indians; and to include it, would not be so great a departure from their common practices, as to excite aversion to pure worship.

winter, the thermometer has not fallen below 22° Fahrenheit, and to this point only three days. At this date it stood, at sunrise, at 37° ; at noon, 46° ; and at sunset at 44°. The rains through the winter have been less constant and heavy than I had anticipated ; and snow has fallen only ten days, sometimes in trifling quantities, and at no one time over the depth of six inches, and has remained on the ground only a few days. Some have supposed, that the genial climate of the Oregon Territory is attributable to the proximity of the great Pacific, shedding the influence of its soft winds far into the interior. But the fact is, that almost the only winds through the winter are easterly winds, consequently coming direct from the regions of perpetual snow.

Swallows made their appearance on the 12th of March ; and among them a new species, characterized by the plumage of their head and back being a most beautiful changeable green, with other parts purple and white.

A number of the La Dalles Indians arrived to-day, who reside eighty miles distant. One of their chiefs stated to my friend Mr. T. that they had changed their mode of worship ; that they do not now dance on the sabbath, as they used to do, but they meet, and sing, and pray ; and that since they have been better acquainted with the way to worship God, He hears their prayers, and that now, when they, and their wives and children, are hungry, they pray for deer, and they go out to hunt, and God sends them deer to satisfy their wants. It was interesting to know that they were disposed to do, as well as listen to, what is taught them.

Sabbath, 13th. Besides the usual service in the hall in English, I met the Indians from the La Dalles, and endeavored to exhibit to them the great truths of the Bible. They listened with deep interest to what I said, and then enquired whether they might expect, after I should go away, that some one would come and teach them. I could not promise, but replied, that I hoped it would not be more than two snows, before some one would be sent. They enquired if after one or two sleeps, I would let them come to my room and hear more about God. I appointed to meet them on Tuesday afternoon, and spoke with them several succeeding times before their departure.

It seems apparent to any observing christian, that the present is the favorable time for the introduction of the gospel and civilization among the natives of this wide interior. Soon the cupidity and avarice of men will make the same aggressions here, as on the east, and the deadly influence of frontier vices will interpose a barrier to the religion which they now are so anxious to embrace and practice. Every circumstance combines to point out the time when this work should begin, and not the least is that, which has enlisted these Indians in favor of white men, and made them feel that their condition, in all respects, for this world, as well as the coming one, is better than their own. A well-established christian influence among these tribes, would surely be respected by any, who otherwise would invade their rights, and deprive them of a home dear to them, as our own is to us.

March 24th. The season is progressing in delightful mildness. Flowering shrubbery and plants are begining to send forth their fragrance; and the Nootka humming bird has arrived, and is seen darting from bush to bush, feeding upon the opening flowers. This most splendid species is not known east of the mountains. The whole of the upper part of the body is rufous, its head greenish, its throat cuprous and metalloidal crimson, varying according to the incidence of light. The throat of this species resembles that of the common, except, that it is even more gorgeous in its colors, and in presenting the metalic feathers, forms a broad ruff in the inferior part of the neck, instead of being wholly a component part of the plumage. A new species of blue bird of uncommonly beautiful plumage, arrived on the 14th. The swan, the several species of geese, and the sand hill crane, are passing to the north for incubation. Their screaming notes are constantly heard, and in the night not the most inviting to repose.

Before leaving the lower country, it will be proper to present, in a connected point of view, the best information I have been able to obtain of the several nations, their locations, and numbers. There are several tribes, about whom my knowledge is too limited, to make any definite statements. Among these are those about Pugets Sound, and the upper part of the Cowlitz; also the Chiltz Indians, north of the mouth of the Columbia and Chealis rivers. And although I have seen many of the Klicatat nation, who reside at the north of the Cascades, yet I have not been able to learn of them any thing more definite, than that they are a large nation. The Chenook nation resides along upon the Columbia river, from the Cascades to its confluence with the ocean, and though once numerous and powerful, they do not now number more than fifteen hundred, or two thousand. The Calapooah nation are located south of the Chenooks, upon the Willamette river and its branches. They are divided into seventeen different tribes, under their respective chiefs, and number about eight thousand seven hundred and eighty persons, who speak the same language, radically, with only a little difference in dialect. They are scattered over a territory of two hundred miles, north and south, and sixty east and west. Their country is uncommonly good.

South of the Calapooah is the Umbaquâ nation, residing in a valley of the same name. They are divided into six tribes; the Sconta, Chalula, Palakahu, Quattamya, and Chastà. Their number is about seven thousand. South of this nation and north of California, there was a very powerful nation called the Kinclà, which, before the year 1829, numbered four thousand warriors. But, if they have been swept away by sickness, as the other nations of the lower country have, it is probable their whole number of men, women, and children, would not now amount to more than eight thousand.

Near the mouth of the Columbia, along the coast, are the Killamooks who are numerous, but their numbers are not known. South of these, and at the mouth of the Umbaquâ river, there are the Saliūtla, and two other tribes supposed to number 2050 persons.

This estimate of the Indians, in the lower country, makes the number of those known, to be about twenty-five thousand. This is probably a low estimate. It may safely be concluded from facts now collected, that there are, between the 42° and 47° north latitude, in what we term the lower country, as many as twenty-five thousand more, making fifty thousand, who at the present moment would gladly receive teachers.

Gentlemen of the Hudson Bay Company gave the following statements of the number of Indians north of Pugets Sound; viz. at Millbank Sound, three tribes, numbering two thousand one hundred and eighty-six. At Hygàna Harbor, five tribes or bands, amounting to two thousand ninety-two. At Queen Charlottes Island, eleven tribes, numbering eight thousand six hundred persons. About Hanaga and Chatham Straits, there are nine tribes, containing six thousand one hundred and sixty persons. Making the whole number of inhabitants, at and about these places between the 47° and 55° of north latitude, nineteen thousand thirty-eight. At Queen Charlottes Island there is a field of much promise for a missionary station, where the necessaries of life could be easily obtained, and for that high northern latitude, the climate is very mild.

Their summer and winter residences are built of split plank, in about the same manner as those of the Chenooks. It is said they are well supplied with fish, fowl, oil, berries, and potatoes of superior quality and in great abundance;

and wild meat is sometimes obtained. Their dress is much the same as what has already been described. Polygamy prevails, and also slavery. They do not treat their slaves as kindly, as the Indians in the lower country of the Oregon Territory treat theirs. They think no more of killing their slaves than the loss of property. Sometimes when one chief becomes offended with another, instead of fighting a duel, he goes home and kills a certain number of slaves, and challenges the other to kill as many. The challenged person, if he can, kills as many or more, and notifies the challenger of the number; and thus they proceed until one or the other gains the victory; and the one who fails in this mode of combat ceases to be a gentleman. "The point of honor" with these barbarous gentry is fixed higher than in our christian country, for here the life of *one* satisfies the powerful principle, but there blood must flow profusely to quench the noble fire of high minded revenge. They are not unfrequently engaged in wars, which are often very bloody.

They are much addicted to gambling, singing, and dancing; and it is said their voices excel. The country is mountainous, and is generally covered with dense forests, consisting mostly of fir.

On and about McKenzie river there are six tribes of Indians, making a population of about four thousand two hundred and seventy-five. The climate is very cold and unpleasant; but as cold and uninviting as it is, the Hudson Bay Company have found men who are willing to reside there in sufficient numbers to make *six establishments*, for the purpose of obtaining the peltries which the Indians collect. Their principal establishment, which is Fort Simpson, is on the upper part of the river and is a place of much resort for the Indians.

March 26th. Rode down once more to the lower plains, as they are called, and was delighted with the freshness of the wheat fields, which are beginning to wave in the gentle breezes, and the forest trees are beginning to show their leaves, and the plants their flowers. The sea fowl, which through the winter covered these fields, are gone to their summer residences, and the little feathered tribes are tuning their notes, which though less in sound than the swan, are yet more full of melody.

Whose country is this? is a question which has been agitated in the parliament of Great Britian and in the congress of the United States. The natives claim it as theirs, and say they only permit white men to reside among them. But the governments of Great Britain and of the United States have assumed the right to lay their claims; Great Britain claiming the Columbia river for their southern boundary, and the United States the 49° of north latitude for their northern boundary. The two governments have discussed the question, but postponed it until 1838, when it is to be again taken up for discussion. The United States claims the 49° on the ground, that as that parallel is established on the east side of the Rocky Mountains, so by parity of reasoning, it should be continued to the Pacific ocean. Great Britain claims the Columbia river, for her southern boundary, by right of discovery; Captain Broughton of the ship Chatham, having ascended the river with two boats, as far as to where Fort Vancouver is now situated, and having formally taken possession of the river and country in the name of his Britannic Majesty, on the 31st of October, 1792. Captain Broughton was associated with Captain Vancouver of the ship Discovery, on a voyage of discovery in the north Pacific, and around the world. The possession was taken in his Britannic Majesty's name in due form. A friendly old chief, who did not understand a word of their language, nor they a word of his, was invited to join in the ceremony, and to drink his Majesty's health. Captain Broughton says the chief appeared much pleased with the transaction. But it may be a subject of inquiry, with which the old friendly chief was best pleased, with the rum he drank on the occasion, or with the ceremony which was so full of import? And farther, did the chief, by partaking of his Majesty's rum and joining in the ceremony, cede all this country to be the bona fide property of a foreign nation? These deep and intricate questions I leave for learned diplomatists to decide, retaining my private opinion that the Indians have a priority of claim.

The time has arrived when I expect to resume the work of further exploration. The weeks and months which I have spent here have fled rapidly away, while I have been feebly endeavoring during the winter to benefit the people of the fort, and the Indians; and to embrace all the opportunities that should present, to collect information in those particulars which pertain to the direct object of my tour. I shall wander for a length of time, yet future, among the wild scenes of nature, which have so gratified and delighted me in traversing the wilderness of forest and prairie; but my heart looks back to a variety of the interesting scenes of civilized life and cultivated society in my own far distant land, and I ardently desire to see the wide field lying before me, brought under the same beauty and cultivation. All the social affections of our nature strongly desire the happiness, which refined and christian society and its concomitant blessings can alone give. A feeling of solitariness, and of desolation comes over the mind as you stand on the banks of the noble Columbia, and perhaps for weeks, it may be for months, no whitened sail becomes visible to the gaze of your watching eye. At length a ship enters its waters, and the Indians hasten fifty miles to tell you the white man's great canoe, with its three upright sticks, is on its way, to bring a new supply of blankets, beads, and tobacco. The most unimportant incidents become interesting events, where so much monotony exists.

Monday, 11th April. Having made arrangements to leave this place on the 14th, I called upon the chief clerk for my bill. He said the Company had made no bill against me, but felt a pleasure in gratuitously conferring all they have done for the benefit of the object in which I am engaged. In justice to my own feelings, and in gratitude to the Honorable Company, I would bear testimony to their consistent politeness and generosity; and while I do this, I would express my anxiety for their salvation, and that they may be rewarded in spiritual blessings. In addition to the civilities I had received as a guest, I had drawn upon their store for clothing, for goods to pay my Indians, whom I had employed to convey me in canoes, in my various journeyings, hundreds of miles; to pay my guides and interpreters; and have drawn upon their provision store for the support of these men while in my employ.

CHAPTER XX.

Departure for the upper country—American hunters—geology at the Cascades—Indian honesty—dangerous escape in a gale—the Falls a favorable location for a missionary station—tender sympathy—famished Indians—arrival at Walla Walla—interesting meeting of Indians—opportunity to give them religious instruction—a walk—the nutritious quality of prairie grass.

April 14th. Having exchanged farewells with the gentlemen of the fort, whose kindness I shall ever remember, I took passage in a canoe of an Indian chief belonging to the La Dalles. Our company consisted of the chief and his daughter, another Indian who took the bow, a half-blood, named Baptiste, who took the stern, and two white men, who, with the chief, helped propel the canoe, making seven persons. These, with the baggage of several hundred weight, loaded the frail craft so heavily, that its sides were only about seven inches above water. This, upon a river averaging about a mile in width, with many rapids, and subject to winds, was not a pleasant undertaking. But at this season of the year, when the Indians are about to commence fishing, another canoe could not be obtained.

We proceeded up the river about twelve miles, to what are called the upper plains, on the north side of the river, and encamped. This is a rich and beautiful prairie of some miles in circumference, and at this early part of the spring was covered with a coat of fresh green grass five or six inches high. A little back from the river, there is a beautiful lake, which is the resort of water fowl sailing about, exhibiting their unsullied plumage; and in the rear are forests of fir, whither the deer, which crop the grass of the prairie flee, when they see men ascend the river's bank. A gathering storm rendered the night dark, cold, and dreary; for as yet no friendly habitations are reared upon these fertile fields for the resort and comfort of man.

The rain continuing with some wind, we did not decamp on the morning of the 15th, until a late hour; after which we passed up into the mountainous part of the country below the Cascades, and encamped near the high Pillar rock which I have mentioned. Soon after leaving our encampment this morning, we met Captain W. with a small company of men in two canoes lashed together, on their way to Fort William upon Wâppatoo island. They were wet with the rain of the morning; and their meagre countenances and tattered garments did not speak much in favor of the happiness of mountain life, or that they had found the hunter's elysium. But they were in good spirits and passed merrily on their way.

The basaltic rocks, which wall up the shores, in some places two and three hundred feet perpendicular, and for miles, do not loose in interest by review. For more than half a mile the basalt presented the regular pentagons. Near these, where the shore was inaccessable, we found a deer almost exhausted with swimming in the cold water. Its condition and its mild, large, black eye, excited by fear, pleaded for the exercise of humanity; but our men, instead of rendering it that assistance which it needed, shot it, and stained the pure water of the river with its blood. I could not help feeling a sympathy for this poor, beautiful animal.

While the men, on the morning of the 16th, were engaged in taking the canoe up the rapids and the Cascades, I walked five miles, sometimes along the shore of the river, and sometimes climbing over precipices; and so laborious was the task to get the canoe above all the rapids and falls, that it occupied most of the day, giving me time for examining the scenery around. Almost every variety of volcanic production was to be seen, mostly basalt and amygdaloid. Large quantities of petrified wood were scattered along the shores, some of which preserved its natural appearance, but the large blocks on being broken presented the appearance of mineral coal. The scenery around is grand; yet such was the misty state of the atmosphere about the tops of the mountains, which were at this time covered with snow, and a chilliness accompanying, that the enjoyment was less than would be felt under other circumstances. After having finished the portage by the Cascades, we launched out upon the gentle current above, and proceeded up the river two miles and encamped upon the north side. Several Indians came to our encampment and manifested a kind and sociable disposition. They told us that Captain W. the day before, in *cordelling* his canoes down the Cascades, lost one, and with it baggage, of which they had found some articles, and they would deliver them to him when he should again pass this way. The Indians are coming in from their winter retreats, and are engaged in catching sturgeon.

The 17th being the sabbath, we did not remove. It was a rainy day, the forepart of which, the rain came down like torrents, which is common about these mountains through the rainy season of the year. We were not able to make a fire for preparing food, until after twelve o'clock, when the rain began to abate.

On Monday the weather was more pleasant, though chilly, and we made very good progress up the river, through a country of diversified scenery. Though less mountainous, yet there were some mountains of interesting forms; one almost a perfect cone, a thousand feet high, rising at an angle of 45 degrees, beautifully smooth and covered with grass. We passed, a few miles above this, a bluff presenting a perpendicular semicircle, regularly stellated. In different places there were red hills of the color of well-burnt brick. We encamped on the north side of the river, upon a pleasant spot just above a small Indian village, where we found a good supply of dry wood, which added to both comfort and convenience.

A wind which blew very fresh through the night abated on the morning of the 19th and we proceeded on our way with a gentle breeze, before which we spread a sail made of a blanket. The wind continued to increase until the middle of the day, which rendered our navigation rather dangerous. We came to a large bend in the river, and to save the distance of coasting around the bend, the men who rowed the canoe, wished to pass over to the south side of the river, which was here more than a mile wide. This seemed a dangerous experiment, because the wind and waves were too high for our deep-laden canoe; but as they were anxious to save labor, I did not persist in my objections. We had not gotten more than half way across, before the increasing wind raised waves which rolled and broke three times as high as our canoe, and threatened to overwhelm us. At length the men were not able to keep the canoe headed across the waves, and it turned sideways to them. It seemed that nothing short of a miraculous providence could save us. After some time, by exertion and by some abatement of the wind, we got our canoe upon our course, and across the waves, and safely arrived at the south shore. But our greatest danger was not over. After coasting a few miles along the south shore, we came to a promontory called Cape Horn, a name given it on account of the dangers of passing it. It is of basaltic formation, rising two hundred feet, as I afterwards found by measurement, perpendicular upon the water's edge, extending about a mile in length, and the lower end projecting several hundred feet into the river. The wind had so far lulled, that we did not apprehend any danger in passing it. When we had passed the Horn, the wind drew around and increased to a gale. The foaming, breaking waves ran high, and we could not return against the wind, and to go forward was to add to the danger of being filled, or dashed against shoreless rocks. Such was the force of the wind, and such the effort of the men to keep the canoe across the waves and away from the rocks, that, in the same instant of time, the bowman and the steersman both broke their paddles, and the sail broke away from the left fastenings, and whirled over to the right. It seemed that all hope was gone. There were only three paddles left, two of which were immediately put into the hands of the steersman and bowman. It was impossible to return, and to make progress against the current, with only the remaining means, appeared equally impracticable. A watery grave seemed inevitable; but so it was in the protecting mercy of God, that when the waves broke, it was just without the canoe. It was necessary in order to our safety to be collected and fearless, and we cleared the sail, and gave orders as though no danger was near. Contrary to even our highest expectations, we continued to make headway against the current, assisted probably by one of those large eddys, which abound in this river, until we came to a bay with a sandy shore, where we put our frail barque in safely, and waited until the winds and weather became more favorable.

Indians came to us, of whom we bought paddles; and being again equipped for our voyage, we proceeded up the river to the La Dalles, and as far as we could safely go, and encamped near a very large eddy, where two years before nine men were drowned by being drawn into it, and the bateau capsized. Only one escaped, which he effected by laying hold of a bag containing some empty kegs. He was carried some few miles down the river, and taken up by Indians who were passing on the river in a canoe. A number of Indians came to us with horses, whom we engaged to take us and our baggage to the navigable water above the Falls.

The 20th, was occupied in passing the La Dalles and the Falls, above which we encamped. The Indians in great numbers are making their preparation for fishing. This place affords a favorable location for missionaries. The Indians resort here in large numbers for fishing and remain usually through the summer, and some of them through the year. An intercourse would be always open with surrounding tribes, and facilities would always be at hand both to disseminate the truths of the gospel, and to obtain the means of comfortable subsistence.

As soon as we were encamped, the Indians came around us and their first enquiry was for *pi pi* (tobacco.) I am much disgusted with this noxious plant, and am resolved to dismiss it as a necessary article to conciliate the Indians by smoking the friendly pipe. If an Indian is suffering with hunger and nakedness, his first request is tobacco. As we had parted with the Indians who came with us from Fort Vancouver, we here engaged two others to assist us as far as to Walla Walla.

On the 21st, we took a bateau which was left here, and made slow progress up the river against the current and frequent rapids. Our progress was much the same on the 22d. This morning while encamped for breakfast, and the men were making preparation, I went into a little village near by, and called at a lodge where I found an elderly and youngerly woman, and four little girls. I spake to them in the Chenook language, but they did not understand it. I then asked them by the language of signs, whose were those children. The youngest woman told me three were hers, but the eldest was an orphan, whom she had taken to provide for as her own. She then proceeded to tell me a lamentable story of her orphan condition. The grandmother would every now and then put in a few sentences, while she supported her chin upon her hand. So tender were the accents, and so moving the sound of their voices, that I felt affected with the narration, although I could not understand a word of their language. As they proceeded I could only nod assent. Their tenderness appeared to increase by having a stranger's sympathy, and it was with reluctance, that I had to leave them without being able to point them to Him, who is touched with the feelings of our infirmities, and who binds up the broken heart, and who saves from sin. I said within myself, as I moved slowly away to our encampment, surely these heathen are not savages.

Our encampment, on the 24th, was on the south side of the river, at a place of much resort for Indians, but who had not come in from their winter retreat. There were here many canoes drawn up a short distance from the shore, and left without any apprehensions of their being stolen, showing the confidence the Indians have in each others honesty. They do not need guards, nor bolts and bars, and state prisons.

To secure ourselves from a strong, cold wind, we selected a place covered densely with wild broom corn of last years growth yet standing, and in the rear of willows which here skirted the shore of the river. Two Indians came to our encampment, who were as distressed objects as I have seen. They were not more than half covered with tattered skins of rabits patched together; and they were emaciated with starvation. To relieve the sufferings of such objects of pity, the traveler needs to carry with him a store of clothing and provisions. It is distressing to see them, without having the means of furnishing them substantial supplies.

On the 25th, we made slow progress against the strong current with our poorly manned bateau, and failing of arriving at Walla Walla as we had hoped, we encamped under the high basaltic rocks, where we found a small spot of soil furnishing some wood. The next morning arrived at the fort, where I met at the landing, a number of Nez Percé Indians waiting my arrival. I felt much satisfaction in seeing them, and in witnessing their tokens of affection. It was like meeting old friends; and there appeared to be so much unfeigned sincerity in the reception they gave me, that it inspired the hope, that the disposition they express to learn the way of salvation is based on a foundation more permanent than novelty. I had told a band of the Cayuse Indians last October, on my way down the river, I would meet them here in the spring, and talk to them about God, and the way to worship him. Many of them were here ready to attend to the fulfilment of my promise, and undoubtedly my arrival, at the appointed time confirmed their confidence. Mr. Pambrun manifested his usual friendship.

As the season is yet early, I judged it expedient to continue here two weeks, and improve such opportunities as might offer for instructing the Indians residing near this place, and such as might come here from more remote places; making the best use of such facilities as can be obtained, without waiting for a thorough knowledge of their language, as the slow prudence of some persons would consider indispensible to the commencement of teaching them the way of eternal life. Their anxious curiosity to know what the religion of the Bible is, cannot be kept awake while its gratification is postponed. The danger that delay will result in indifference or disgust is as great, as that an early attempt to impart instruction may be connected with imperfections.

During my continuance in this place, I preached, on the sabbath, to the white people belonging to the fort in the morning, and in the afternoon to the Indians of the Cayuse, Walla Walla, and Nez Percé tribes; and also improved other opportunities with the Indians besides on the sabbath. They always gave good attention, and some appear to be much interested. An instance of opposition to the truths of the gospel, however, occured here, proving the truth of the scriptures, that the Savior is set for the fall and rising of those who hear. A chief of the Cayuses, who several times came to hear, disliked what was said about a plurality of wives. He said he would not part with any of his; for he had always lived in sin, and was going to the place of burning, and it was too late for him, now he was getting old, to repent and be saved; and as he must go to that place, he would go in all his sins, and would not alter his life. Those, who are familiar with the various methods to which sinners resort, to avoid the convictions of truth and conscience, may see in his deep-rooted hatred to holiness, that the operation of sin is the same in every unsanctified heart. This is the only instance of open opposition, I witnessed among the Indians; nor does it characterize the Cayuse tribe. They very much resemble the Nez Percés in their peaceable disposition, and desire to be instructed in divine truth, and they present in connection with the Walla Wallas a promising field of missionary labor.

May 3d. I walked down to the passage of the Columbia through the basaltic mountain, two miles below the fort, to take a more particular view of the scenery, than can be taken in a hasty passage on the river. I ascended the mountain, from the top of which I had a fine prospect of the country around, opening in every direction as far as the eye can reach. All parts were covered with the fresh green of spring vegetation. Very few forests were to be seen in any direction, excepting upon the Blue mountains at the south; but their disiance presented more of the hazy blue, than the distinctiveness of forests. Even at this distance, the perpetual snows of Mount Hood at the west could be distinguished, and at the north-west, Mount Rainier near Pugets Sound; and at the north and the east various parts of scattered mountain. After some time employed in looking around upon the vast expanse, I approached the perpendicular walls, between which the Columbia decends, which are about three hundred feet high, as I ascertained by the number of seconds in the descent of large stones, which I threw from the brink of the precipice; the sounds of which I distinctly heard when they struck upon the shore below. I found a great variety of scoria and lava, the latter varying much in color and density; some sufficiently porous and light to swim upon water. Two-thirds of the way down this deep channel, are two high eminences called the Pillars, to which I descended. They stand upon conical bases of eighty or a hundred feet high above the river; and above these bases rise nearly a hundred feet perpendicular. They are a curiosity; but there are so many singular formations in this volcanic country, that curiosities became common. I returned, though much fatigued with my long walk over prairie, and precipices, and mountains, yet much gratified with the examination of the works of nature.

My horses and mule, which I had left with the Nez Percé Indians and were kept in their country, one hundred and thirty miles east of this place, were in April brought into this neighbourhood. To-day, May 5th, they were caught and brought to the fort. I was surprised to find them in fine order, with their coats shed, and in high spirits. They had run out on the prairies without any shelter from the storms, and nothing more to eat than what the remains of the previous summer's growth afforded. Who would have supposed, considering their worn down condition, when I left them in October, and with no other fare, they would have fattened during the winter. This fact shows the superior mildness of the climate, and nutritive quality of the prairie grass, even after being dried up with the summer drouth. Another evidence of the truth of this remark may be seen in the condition of the cattle kept at this fort. With nothing more to feed upon than what they find upon the prairies, they now are not only in good order, but some of them are actually fat, and in as good condition for market, as oxen driven from the stalls of New England.

Rode with Mr. P. ten miles up the river to the confluence of the Lewis, or as it is called the Nez Percé river, with the Columbia. They are both noble rivers; the Columbia, near three-fourths of a mile, and the Nez percé a half mile wide. The prospect around is very pleasing; the soil is good, as evidenced by the fresh verdure, which is springing up, luxuriantly, at this early season. A large band of horses belonging to a Walla Walla chief, are feeding at this place. It is a curious fact, that the Indian horses do not often stray from the place where they are left; habit, however produced, is as good a safe guard as inclosures. Along upon the shores of the river, I found calcedony and cornelian.

The sixth was a very warm day, the thermometer standing at noon at 84°. Distant thunder was heard, which is an unfrequent occurrence west of the great mountains. Towards and through the night the wind blew very strongly, and so shook the bastion which I occupied, that it seemed that it would be prostrated to the earth; but such wind in this particular section of country is common.

During the time of my continuance here, I had more frequent opportunities to address the Indians, and in greater numbers, than I had anticipated. From the promise that the word of God shall not return void, but shall accomplish that where unto it is sent, may not the hope be indulged, that some good fruits will be the result of these labors. The Walla Walla tribe, though the descendants of emancipated slaves, are not inferior to others, and are treated with the same respect.

CHAPTER XXI.

Journey to the Nez Perce country—funeral of a child—natural scenery—worship on the sabbath—return to Walla Walla—industry of the Indians—battle ground—practice of smoking—journey to Colville.

In company with several Nez Percé Indians who had come down from their own country to escort me, I commenced my journey on the ninth, and pursued the same route by which I came last autumn. Nothing eventful marked our journey, and we arrived at the Snake or Lewis river the evening of the eleventh, where we found several lodges of the Nez Percés, who gave us a very cordial reception, and a warm-hearted shake of the hand, the common expression of Indian friendship. The night of our arrival a little girl, of about six or seven years of age, died. The morning of the twelfth they buried her. Every thing relating to the ceremony was conducted with great propriety. The grave was dug only about two feet deep. They have no spades, and a sharpened stick was used to loosen the earth, and this was removed with the hands; and with their hands they fill up the grave after the body is deposited in it. A mat is laid in the grave, then the body wrapped in its blanket with the child's drinking cup and spoon, made of horn; then a mat of rushes is spread over the whole, and filled up, as above described. In this instance, they had prepared a cross to set up at the grave, most probably having been told to do so by some Iroquois Indians, a few of whom, not in the capacity of teachers, but as trappers in the employ of the fur companies, I saw west of the mountains. One grave in the same village had a cross standing over it, which was the only relic of the kind I saw, together with this just named, during my travels in the country. But as I viewed a cross of wood made my men's hands of no avail, to benefit either the dead or the living, and far more likely to operate as a salvo to a guilty conscience, or a stepping-stone to idolatry, than to be understood in its spiritual sense to refer to a crucifixion of our sins, I took this, which the Indians had prepared, and broke it to pieces. I then told them we place a stone at the head and foot of the grave, only to mark the place; and without a murmer, they cheerfully acquiesced, and adopted our custom.

As we proceeded up the river to the confluence of the Cooscootske, on account of the high water in the river, we had to pass over the huge precipices of basalt, at the foot of which we traveled down last fall, and which I have mentioned. We were compelled often to approach very near the brink, where it seemed as if we were almost suspended over the dizzy depth of three hundred feet. We arrived at the Cooscootske early in the afternoon of the third day after leaving Walla Walla, making the distance about 120 miles. The whole country around had put on the loveliness of spring, and divested itself of the dreariness of winter, and the grandeur of the mountain scenery appeared to rise before me with new freshness and delight. The Indians are assembling in great numbers from different and distant parts of the country to enquire about the religion that is to guide them to God and heaven; and which they also think, has power to elevate them in the scale of society in this world, and place them on a level with intelligent as well as christian white men.

On the north of the confluence of these two rivers, and down the Nez Percè, the country is diversified with hills and mountains of a great variety of forms, from five hundred to two thousand feet high. The volcanic and argillaceous strata are generally horizontal, but in some places thrown into various degrees of inclination, from horizontal to perpendicular; in other places curved or waving. They have all the regularity of works of art, raised up by human skill; why should not then the power and skill of an Omnipotent hand be acknowledged in these stupendous works?

After having been several months where the Indians of the lower country came daily under my observation, the contrast between them and these with whom I now am, is very noticeable. The former are more servile and abject, both in their manners and spirit; while the latter are truly dignified and respectable in their manners and general appearance, far less enslaved to their appetites, or to those vices whose inevitable tendency is to degrade. They know enough to set some estimate upon character, and have much of the proud independence of freemen; and are desirous of possessing a consequence in the estimation of other people, and for this reason, no doubt, wish to be taught, and they receive any instruction for their benefit with remarkable docility.

Saturday, May 14th. Very many of the natives are coming in for the purpose of keeping the sabbath with me; but as I have only a small prospect of the arrival of my interpreter, I shall be left, probably, to commiserate their anxiety, while it will be out of my power to do them good.

I have frequent applications to prescribe for the opthalmy, with which the people are much afflicted, not only at this present time, but which I should think is a prevalent endemic. Calomel, applied in about the quantity of one grain to each eye, once in twenty-four hours, I found to be an efficacious remedy. No injurious effects were known to have occurred from its use, and in most cases it was successful.

The Nez Percés have been celebrated for their skill and bravery in war. This they have mentioned to me, but they say they now are afraid to go to war; for they do not now believe that all who fall in battle go to a happy country. They now believe there is no other way to be happy here or hereafter, but by knowing and doing what God requires. They have learned enough to fear the consequences of dying unforgiven, but not sufficient to embrace the hope and consolations of the gospel. I have been interested to see the reasonings of their minds, and the results of their reflections, amidst the dimness of so imperfect a knowledge as they yet possess. It demonstrates that they are not indifferent to what they hear, and that their minds are inquisitive, and capable of thought and investigation. They have obtained light sufficient, at least, to show how great is the darkness in which they have been enveloped; and it is to be hoped, that these efforts will be followed by efforts still more efficient, until that meridian day foretold in prophecy, shall fully come, and these heathen be given with all the remote ends of the earth to the Savior for a possession.

Sabbath, 15th. The interpreter I had been expecting did not arrive, and consequently much of what I wished to say to these hundreds of Indians, could not be communicated for the want of a medium. I felt distressed for them. They desired to celebrate the sabbath after a christian manner. When the chiefs came and enquired what they should do, I told them to collect the people into an assembly and spend the hours of this sacred day in prayer and singing, and in conversation on those things about which I formerly instructed them. They did so; and it was truly affecting to see their apparent reverence, order, and devotion, while I could not but know that their knowledge was limited indeed. The voice of their singing echoed from the hills and vales, and I could not but hope, that the time will not be greatly future, when they will sing with the spirit and with the understanding. As a proof that they have acquired some correct ideas of spiritual worship, in distinction from the employment of mere outward forms, Kentuc, my Indian who attended me so faithfully on my outward route, came to me, anxious to describe the different manner, in which he regarded the worship of the two chiefs, Charle and Tuetacus. He said Charle prayed with his lips, but Tuetacus prayed with his heart. Confession of sin appears to occupy much of his prayers, and if there is one among this multitude, who it may be hoped, has been everlastingly benefited by the gospel, I should believe it is this man.

Monday, 16th. I had hitherto been somewhat undecided what course to pursue in my future movements; but came to the conclusion to proceed to the place of Rendezvous, and join the returning caravan, provided I could go by the way of the Grand Round, and to the south-west of the Snake river, and explore a part of the country which I had not passed through the preceding autumn. But the Indians chose to take the retired route of the Salmon river mountains, to avoid danger from hostile Indians, as it was well ascertained, that there was a party of Blackfeet warriors ranging the territory west of the great mountains. I wished to explore the north-east branch of the Columbia, which runs through an important part of the country, and upon which, and its branches, many considerable tribes reside. To return by the way my company would travel, and by which I came, would ~~be to leave~~ the object of my tour only partially accomplished; and after giving the subject as deliberate a canvassing as I was capable, I concluded to return to Walla Walla, procure guides and assistants, and go up the Columbia as far as Colvile, which is the highest post of the Hudson Bay Company, and about seven hundred miles, by the traveled route, from the Pacific ocean. I informed the Indians of my determination, who, though they evidently preferred that I should accompany them, yet acquiesced in the decision and showed more kindness than I expected. They readily appointed Haminilpilt, one of their young chiefs, to attend me on my return down the river. After writing several letters, to forward to the United States from Rendezvous, we turned our faces to our proposed destination, and at night arrived at the village on the Nez Percé river, where we had encamped on the eleventh.

At this place I was peculiarly gratified to notice the industry of these people. Some were engaged in catching fish, of which they gave me some excellent salmon; the women and children were early out on horseback to procure the cowish root, which they often manufacture into bread; and when we left, only a few old persons and very young children remained in their village. Five or six miles from this village, up a small branch of this river, we passed a spot, which some few years ago, was a battle-field between the Nez Percés and some other nation, whose name I could not with certainty ascertain, but probably it was the Tuelca. The ground was judiciously chosen by the invading party, which was just back of a point of land coming down near the stream of water, leaving only a narrow pass, around which they opened a fire, while the Nez Percés, not expecting the approach of a foe, were taken by surprise, and fifteen or twenty of their number were killed. The very spot where each individual fell, is now designated by a pile of stones raised three and four feet high.

The country over which we passed to-day, the distance of forty miles, was uncommonly pleasant, diversified with hills and valleys and covered with its self-provided carpet of lovely green. Several Indians came on after us and traveled in company. Near night we encamped in a rich valley, through which a considerable stream of water runs to the north. Before it was dark a number more, whom I recognized as former acquaintances, overtook us, apparently reluctant to separate from our company. I conversed with them about the practice so universal among the men, of using tobacco for smoking, a very expensive indulgence, for which they pay almost as much as for their whole list of comforts besides. In reply to my arguments to dissuade them from its use, they said, "white men smoke." I admitted the truth, but told them that all white men are not wise in every thing they do; that they have practices among some clases which are not good. They call tobacco, smoke. They remarked, "we are better then than white men; for they eat smoke,"—meaning tobacco—"we do not eat smoke." This to be sure was a mark of much shrewdness, and wholly unanswerable. Such is their attachment to this stupifying vegetable, that they will part with the last article of food or clothing, or even with their own hands take down the poles which uphold their dwellings, and sell them for fuel to obtain it. In this view I regard it as a vice, from which they should be rescued if practicable.

The 18th we continued our journey, and rode forty-five miles over a more fertile tract than we passed yesterday, and better supplied with wood. On the upper part of the Walla Walla river is a delightful situation for a missionary establishment, having many advantages not found for some distance around. It is, however, not so central for either the Nez Percés, Cayuses, or Walla Wallas, as could be desired. Yet a mission located on this fertile field would draw around an interesting settlement, who would fix down to cultivate the soil, and to be instructed. How easily might the plough go through these vallies, and what rich and abundant harvests might be gathered by the hand of industry. But even now the spontaneous growth of these vast plains, including millions of acres, yield in such profusion, that not the fiftieth part becomes the food of organic life. In some places bands of Indians' horses are seen; the timid deer or hare; the wary marmot, and the swift gazelle. But these with all the other animals and insects consume so small a proportion, that it can hardly be seen that there are any occupants of these wide fields.

We experienced a long detention on the morning of the

19th, in consequence of our horses wandering into a ravine, to which retreat we could not easily trace them. They did not, however, violate their rule, of making our encampment for the time being, their home. We rode twenty-two miles and arrived at Walla Walla. Much of the remainder of the week was occupied in necessary arrangements for my north-east tour, and in writing letters to friends. Mr. P. assisted in obtaining Indian guides, and designated two French voyageurs to be my assistants; one of whom could speak some English. I concluded to take horses, and to go up through the Spokein country, leaving the great bend of the Columbia to the left some fifty or sixty miles, and when we should return to take the river. This would give a more extended observation of the country, of the tribes who inhabit it, and of their condition in regard to prospects of establishing teachers among them.

On sabbath 22d, we had worship as usual, and the following day commenced the journey for Colville. Our course was in an easterly direction forty miles, and at night we found a new place to lay our heads for rest, in a valley, presenting all the appearance of the farmer's grass fields, which are to be put under the mower's hand, and from which he expects to receive a future gain. But the natives not appreciating these sources of profit, neglect them altogether, and gather only a scanty living from a few esculent roots, which grow spontaneously in the waste.

CHAPTER XXII.

Paloose Indians—Pavilion river—extraordinary excavation—lost on the prairie—Indian principle—Spokein woods and country—Indian ferry—Spokein valley—Granite—volcanic curiosities—fertile valley—worship with the Spokeins—Mill river valley—arrival at Fort Colville—description of the place—leave Colville for Fort Okanagan—a mountain of Marble—Grand Coule, or old bed of the Columbia—Okanagan described—Long rapids—arrive at Walla Walla.

The morning of the 24th, we took a more northerly course, and after traveling five hours over a somewhat high but diversified country, we descended into a fertile vale, through which flowed a small tributary of the Snake river. Here we found a village of Paloose Indians who are a band of the Nez Percés. We hired them to assist us in crossing the river which here is a half mile wide, and has a rapid current. We had only a small canoe, which the strength of the current carried more than a half mile down the river before we could gain the opposite shore. Three times we had to encounter the stream, before every thing was safely over; and the horses made a strong effort to swim to the shore. This, together with refitting, employed several hours. We traveled up the Pavilion river which comes from the high lands which divide the waters of this and the Spokein river. The distance of fifteen or twenty miles this river is walled up with basalt, generally high and perpendicular, in various windings and forms. In some places the walls are spread out so widely as to enclose large spaces of rich interval; in other places so closing upon the river as only to leave sufficient space for the river to pass. The night was cold, the thermometer standing on the morning of the 25th, at 34°.

We pursued our way over hills and valleys of an entire prairie, until we came to the south part of the Spokein country. Near the summit level, which divides the waters of the Snake and Spokein rivers, there is an interesting excavation, walled within by basaltic rocks. The pillars are regular pentagons from two to four feet in diameter, in sections of various lengths, standing erect and closely joined, making a wall from fifty to one hundred feet high. The excavated enclosure though not in a regular form, yet is nearly entire, containing fifty acres, or more. On the outside of this wall, the earth is as high as the pillars, and gradually slopes off in hills and dales. By what agency this excavation was formed, no rational theory, perhaps, can be given; for there is no appearance, as in many other places, of volcanic craters, and no signs of the action of water. That these walls of basalt were forced up in dykes is rational, but this leaves still unexplained the mystery of the excavation. May it not have been a subsidence? I passed through it leisurely, and surveyed with admiration these huge crystals, of dark materials truly, but showing not the less for that circumstance, that certain laws govern the mineral world, as well as the animal or vegetable. We passed to-day several small villages of the Nez Percé and Spokein nations. They all manifested a perfectly friendly disposition, but they appeared to be poor, evidently in want of a comfortable subsistence. We stopped for the night, after a ride of fifty miles, near one of these villages of Spokeins. Their language differs almost entirely from any tribe or nation I have yet seen. One of my Indian guides was sufficiently acquainted with their language, to inform them of the object of my tour through their country, with which they were not only satisfied, but manifested an interest in it.

We took an early departure on the morning of the 26th, but had traveled only a few hours before my Indian guides lost the track and the course they should pursue. Becoming confident they were not right, I alighted and set my pocket compass, and discovered that instead of a north-east direction, they were going west. Enquiring of them if they knew where to find our course again, a young chief putting his hand to his head, and with gestures expressing the confusion of his mind, answered *waiitu en soko*, "I do not know." Our situation was rather embarrassing. We had very injudiciously left our rifles behind, and at about equal distance from Walla Walla and Colville, on a widely extended prairie, with provisions adequate to our wants only for two days, and no probable means of obtaining more until we should arrive at the fort; to be lost under these circumstances was no pleasant affair. The point of a high mountain we had passed was in view, and we might retrace our path, and therefore I was determined not to lose sight of this land-mark, until we should find the trail leading to the Spokein river. While my guides went off in search of it, I could hardly fail to find, even in our circumstances, some amusement in the apathy of my two Frenchmen. They are so confiding in Indian skill to find their way through any country, as by intuition, that they will sing or go to sleep with the same heedless indifference when lost in a wide wilderness, as when launched upon the waters of a well known river, or performing the duties of the fort. They appear wholly unconsious of danger on the approach of hunger and starvation, until long after the last morsel is consumed, and never borrow from futurity to add to the evils that afflict them to-day. On this occasion these men spent the time of our detention in calm repose. After some time our guides returned and told me they had found some Spokein Indians about a mile distant, who were traveling towards the south, but then were stopped to refresh their horses. We proceeded to the place, and I engaged one of them to assist us in finding the way to the main trail, or to the Spokein river. He was a tall, intelligent-looking man.

He mounted his horse, and set off with such speed, that, jaded as our horses were, it was with difficulty we could keep up with him. After going at this rate more than an hour he stopped, and pointed us to a lake, and said we should find the great trail on the east side. Lest we should again lose our way, I was anxious to have him conduct us to their village on the river, but could not prevail upon him to go any farther, although I offered him a large compensation. His only and unvarying answer was, that he had done for us all that was needed, and why should he perform any unnecessary labor for us and take pay. It appeared to be a principle with him, that it would be wrong for him to take pay for what we did not need. I was astonished at the honesty of this heathen, and his steadfast adherence to it, when I remembered how many there are in civilized lands, who, to be well paid, would lengthen a service to an unnecessary extent, and who would artfully deceive you to make you believe it very important. For his faithfulness and *honesty* I not only paid him on the spot to his satisfaction, but afterward sent him a present of powder and balls, articles highly valued.

Without any farther difficulty, we arrived at the Spokein river, at four o'clock P. M. A few miles after we left the lake, we entered the Spokein woods which are very extensive, consisting of yellow, pitch, and elastic pine, some hemloc, spruce, and fir; together with various shrubbery. These are the woods in which Ross Cox was lost, about the circumstances of which, he gives a very interesting description, but which, so far as I have had as yet an opportunity to judge, contains far more fiction than truth. But his multitude of growling bears, and howling wolves, and alarming rattle snakes, of which I have seen only one, may yet come out from their lurking places in hostile array.

When we came to the river, which is about thirty rods wide, we hallooed a long time for the Indian who keeps a canoe ferry, but without success. At length two women came to the river, and with uncommonly pleasant voices, together with the language of signs, the latter of which only I could understand, informed us that the ferryman was gone upon a short hunt, would return in the evening, and the next morning at sun two hours high, he would come and take us over. I never heard voices more expressive of kindness. I requested them to paddle the canoe over to us, and my men would perform the labor of ferrying over our baggage. They declined on account of the rapidity and strength of the current, the river being in full freshet. Therefore we had to encamp and wait for the morning.

This is a very pleasant, open valley, though not extensively wide. The North-west Company had a trading post here, one bastion of which is still standing. These woods present a fine range for the ornithologist. The magpie is seen in great numbers, flying from tree to tree, vociferating their chattering notes. Also thrushes, warblers, and wrens, are numerous, cheering those otherwise solitary wilds with their delightful songs, grateful to the weary traveler. Their carols appear to be designed to animate each other in their intervals of labor, while constructing their fabric admirably adapted for the habitation of their tender offspring; on an examination of which, the most infidel philosopher must be astonished, and be constrained to acknowledge, that God has manifested himself in supplying, instead of reason, a mysterious, unerring instinct, always sufficient for the end to be accomplished.

On the 27th, about the time in the morning mentioned by the two women, the Indian ferryman came, and crossed the river in his canoe. His appearence, together with that of his canoe, reminded me of Æneas' ferryman, who carried him over the Stygian lake.

Canites inculta jacet;
Sordidus ex humeris nodo dependet amictus,
Cœruleam advertit cymbam, ripæque propinquat.

After the river, we crossed the valley of level alluvial soil, where it is about a mile and a quarter wide, and the east side especially is very fertile. Here the village of the Spokeins is located, and one of their number has commenced the cultivation of a small field or garden, which he has planted with potatoes, peas, and beans, and some other vegetables; all of which were flourishing, and were the first I had seen springing up under Indian industry west of the mountains. Our ferryman conducted us through the valley to the foot of the mountain on the east, and pointed out the trail we should pursue. As we wound our way up the mountain, I looked down into the vale we had crossed, and which stretches along the winding river, and I drew in my imagination a picture of what this valley will be, when this people are brought under the influence of christianity and civilization. This section of country presents less appearance of volcanic operation; and in several places I found granite in its natural form and position, and which resembles that found in the eastern states. When we had arrived at the height of this mountain, we came to a sandy plain, several miles wide, covered with yellow pine forming an open woods. Over parts of this plain were scattered volcanic eruptions of singular formation. Hundreds of regular cones of various magnitudes, from those of only a few feet in diameter and height, to those of a hundred in diameter and sixty feet high. They all had the same appearance, only differing in magnitude; and were composed of broken granite, in angular pieces, from those that were very small, to six or eight inches in diameter, and on the outside were nearly black, as if colored with rising smoke. They had more the appearence of being broken by manual labor, and piled up for future use in constructing roads or wharves, than of the result of internal fires, and yet no other cause but the latter can be assigned. The sandy plain around them was undisturbed, and large pine trees growing about them as in other places. At the south of these were large rocks of granite, and in one place a basaltic dyke extending a hundred rods or more.

After passing this plain, we descended and came again to the Spokein river, which makes a bend around to the northeast. In this place the valley is less extensive, and the mountains more precipitous. We again ascended the mountain, upon which granite and mica slate prevail, without any volcanic appearances. From this we descended into a rich valley, which was covered with a luxuriant growth of grass, though but just springing up. This valley has the appearance of having been a lake filled up with mountain deposits. In the centre is a small lake, from which proceeds a small rivulet passing out at the south-west; and leaving this place, we wound around a mountain in a northerly direction, down a valley less fertile but more extensive, and at four in the afternoon we came to a stream of water, coming from the mountains at the east, where our guides said we must stop for the night.

Near evening, many Spokein and some Nez Percé Indians came riding into the place of our encampment, and turned out their horses with ours in the half wood and prairie. The Spokeins who had seen me on my way, and had learned who I was, sent information out to the various hunting parties, that a minister was passing through their country, and as it was the first time any one was ever among them, they wished to see him and hear what he had to say to them. They brought with them a good interpreter, a young man of their nation, who had been to school at the Red river settlement on the east side of the mountain, and who had a very good knowledge of English. We had public worship that evening in the Spokein and Nez Percé languages. One of the Nez Percés, a chief, understood the Spokein language, and collected his people a little back of the Spokeins, and translated the discourse as it was delivered, into the language of his people, without any interruption to the service. This was a plan of their own devising. All the circumstances combined were to me very interesting. If I had not been delayed the three several times, they would not have had time to collect their people and overtake me. Some of them had been engaged in the business of assembling and following a day and a half. Many of them were unwilling to return, and expressed their determination to go with me to Colville. What influenced these benighted Indians to manifest so much solicitude in my instruction derived from the word of God? It must be the influences of the Divine Spirit. And shall these influences pass unregarded and unimproved?

The morning of the 28th was cloudy and some rain fell, but this did not prevent our taking an early departure; for it was necessary to be on our way, as my men had the evening before consumed their entire stock of provisions, and let what would take place, we could obtain no more until we should reach Colville. We could not obtain any game; for being advised by the superintendent of Walla Walla not to encumber ourselves with rifles, we had unwisely left them behind. After traveling a few miles in an easterly direction we came to a very fertile valley extending north and south at least fifty miles, and of various extent in width, from a half mile to two. It is well adapted to cultivation. The valley is an open prairie well supplied with grass, and even in this high latitude of 48° cattle could do well through the whole year, without the labor of cutting hay. The hills on each side are covered with woods. As we proceeded down this valley, we came to villages of Indians who understood the Spokein language, but belonged to another tribe, probably to the Cœur d'Aléne. Near their principal village we came to Mill river, which was in full fresh. They had no canoes, and we found difficulty in getting my baggage across. But the Nez Percé chief took part of it upon his shoulders, mounted his horse, and swam over, and crossed and recrossed until all was upon the other side. I then crossed upon a pole, which was not the most desirable method, but still it was preferable to a cold bathing on horseback. After pursuing our course a few miles farther, I divided my remaining stock of eatables with my destitute French and Indian attendants, leaving the anticipation of our next meal to the time when, after a long day's industrious travel, we should find ourselves safely at Colville.

Towards the lower part of the valley, through which we were passing, the land is remarkably fertile. A missionary located here would have easy access to the Spokein, Sapwell, Sintou-too-oulish, Kettle falls, Lake, Cœur d'Aléne, and Pondera Indians. I know not of so important a field within two hundred miles, presenting the natural advantages of mild climate, good soil, and forests, all combined.

We arrived at Fort Colville late in the afternoon after a weary journey of sixty miles. The situation of this fort is on an elevated spot, about fifty rods from the river, surrounded by an alluvial plain of rich soil, and opening in every direction an extended prospect of mountain scenery; and a half mile below are Kettle falls, above which, the river spreads out widely, and moves slowly, until just above the precipice, it contracts into a narrow channel, and disappears from the view of the spectator, who beholds it at the fort, winding its way among rocks below. This establishment is built for defence and is well stoccaded, but so friendly have the natives always been, that no wars have ever occurred among them. It is occupied by some half dozen men with Indian families, and is well supplied with the useful animals and fowls common to farming establishments. The winter and summer grains, together with garden vegetables, are cultivated with success and in profusion. This place does not suffer with summer drouth, as many other parts of this country do, and rains are of frequent occurrence; the seasons here not being marked, as on the lower parts of the Columbia, by wet and dry.

I was much disappointed in not finding Mr. McDonald, the superintendent of the fort, at home. He had left a few days before with a brigade for Fort Vancouver; but the kindest attention was paid me by those who had the charge of the fort. I found here an old man, who, thirty years before, accompanied Lewis and Clarke across the continent, and had for several years past taken up his residence here. He is in the employ of the fur company, and acts as interpreter to the neighboring Indians.

On sabbath 29th, the people of the fort who understood English, assembled, and we worshipped the God of our lives, who had protected us hitherto, and from different nations had collected us in a little group in this end of the world. The Indians too came about me and expressed great anxiety to be taught the revealed will of God. They endeavored to make me understand what their former traditionary belief and practices had been, and to let me know, that what they had learned from me was reasonable and satisfactory to them, and that they wished to know all that related to so important and momentous a subject. But our medium of communication was inadequate to a full disclosure of that most interesting truth, that God so loved the world, that he gave his only Son to die for its redemption.

Wherever I have met with the natives of this distant region they have invariably, with earnestness and with importunity, asked the gift of the gospel from the hands of christians. But how little of the faith, and love, and liberality of the church is invested in the most profitable of all enterprises, the conversion of the world. Should some one propose the construction of a rail road from the Atlantic to the Pacific, and demonstrate the practicability of the measure, and show that nature has interposed no effectual barrier, and that it would concentrate not only the whole internal, but also the China trade, and the stock would produce annually a rich dividend, how soon would christians engage in it.

Monday, the 30th of May, we commenced our journey down the Columbia. The brigade having taken all the boats from this place on their late passage to Fort Vancouver, we were compelled to take horses for Okanagan. I changed my guides for two others; one a Spokein, and the other a Paloose; retaining my two voyageurs. As we left Fort Colville we had a fine view of Kettle falls. The Columbia was in its freshet, and as it rolled down in a broken catract the distance of one hundred feet, it was a sublime spectacle. The whole scenery as we proceeded down the river was marked by variety, wildness, and romantic grandeur, as if the hand of nature, in decking these remote regions, had consulted for her own amusement some of her most playful and tasteful fancies. The mountains around are constructed on a scale of magnificence, presenting almost all the varieties of elevation, precipice, and forest. This is the country which by more than one of my predecessors in travel, has been celebrated as the abode of wolves, bears, and rattlesnakes, to an extent that renders it almost impenetrable, by ordinary courage; but we found no indications of the presence of these animals before this evening, when the distant barking of prairie wolves, for once, interrupted the universal silence by which we were surrounded.

After a few hours ride, on the morning of the 31st, we recrossed the Spokein river just above its entrance into the Columbia. This large valley is capable of supporting a much more numerous, population than now obtain a subsistence by hunting and fishing. The Indians residing here afforded us very cheerfully all the assistance we needed in ferrying the river. In the neighborhood of this place I discovered a mountain of rich and very beautiful marble, situated on the south side of the Columbia river; some sections are pure white, or saccharine, while others are beautifully clouded with blue and brown. It effervesced freely with sulphuric acid. This will in time become very valuable; for being upon navigable waters, it can be transported into various countries. Several miles below this marble location I was interested with the juxtaposition of granite and basalt. It was on an elevated piece of land one hundred and fifty feet above the river. Near the river there were large quantities of solid granite in its natural position, not having the appearance of its ever having undergone an igneous influence, and near by to the left was a stupendous dyke of basalt rising two hundred feet, presenting the appearance of having been thrown up by several successive volcanic eruptions; the earth on the back side gradually rising to a mountain.

At this place we left the river, to save traversing a great bend, and took a westerly course, expecting to arrive at it again before night. We pursued our way over an elevated prairie, destitute of wood and water. It was evident night would overtake us before we could reach the river, unless we should urge forward with all the speed that humanity for our horses would permit. Before five o'clock we came near to the great gulf walled up with basalt, which as we supposed, embosomed the deep-flowing Columbia. Our next object was to find a place where we could descend to its shores. After ranging along two or three miles, we found an entrance by a ravine; but to our disappointment it was the Grand Coulé, which was undoubtedly the former channel of the river. With considerable difficulty we descended into it, and found it well covered with grass, and by searching, obtained a small supply of water. This quondam channel of the river is nearly a mile wide, with a level bottom, and studded with islands. Its sides are lined, as the river itself is in many places, with basaltic rocks of two and three hundred feet perpendicular. This Coulé separates to the left from the present channel of the Columbia, about one hundred miles below Colville, and is about one hundred in length, when it again unites with the river. The basaltic appearances are exhibited here as in other places, furnishing evidences of eruptions at different periods of time. A peculiarity in this instance was a stratum of yellow earth, eight or ten feet in thickness between the strata of basalt. Those who have traveled through the whole length of the Coulé represent it as having the same general features throughout, while the whole distance of the river, around to the place where it again unites, as I know from personal observation, has not the peculiarity of a deep channel, cut through the rocks. We left the Grand Coulé early on the morning of the 1st of June, and with difficulty ascended the western bank. Before noon my guides lost their way to Okanagan, and wandered far out upon the wide prairie where there was no water. Losing my confidence in their knowledge of the country, except on some frequented track, I directed my course for the river; and perceiving a snow-topped mountain in the distance, I concluded the river must lie between it and ourselves, and accordingly made it my land-mark. Pursuing this direction a few hours with rapid speed we came to a slope, which gradually narrowed into a ravine, and introduced us at length to a spring of water. Our thirsty horses rushed into it, and it was with difficulty we could control their excess in drinking. We followed this ravine, the water of which continually gained accessions until it became a large stream, with a rich valley of alluvial bottom, and united its waters with the Columbia, a few miles above Fort Okanagan, the place of our destination.

Fort Okanagan is situated on the north side of the Columbia, above the confluence of the Okanagan river, from which, and from the Indians residing in its vicinity, the fort takes its name. It was first built by Mr. David Stuart, a partner of the American Fur Company, in 1811. There is an open space of considerable extent around, but the soil is of an inferior quality, hard and gravelly, but producing grass to supply the cattle and horses belonging to the station. A few fertile spots of alluvial soil are found in the vicinity. The Columbia does not appear to have continued so long in its present channel, after leaving the Grand Coulé, as to form those extensive alluvial bottoms which exist in many other parts of its course. After leaving the Spokein woods there is very little forest to supply timber for fuel, fencing, or building. They are dependent on floodwood which descends the river for their ordinary fuel, and the freshets generally furnish a large supply. Not far distant, at the north there are snow-topped mountains, but the country here is not remarkably mountainous. At this place I had an opportunity to see some of the Okanagan tribe. Their personal appearance is less noble than the Spokeins, but they are not less peacable, friendly, and honest in their dispositions. This is evident from the fact that the charge of the fort in the absence of Capt. Ogden, the superintendent, was committed temporarily to a Frenchman, and several of the Indians. This tribe with the Shooshaps number about two thousand persons. They are much employed in the salmon fishery, and large quantities are prepared by drying for their winter's use. Their country does not abound in game, and hunting occupies but little of their time. The climate here, as in other parts of the Oregon Territory, is very mild and salubrious.

Wishing to pursue my way down the river, I hired two Indians to assist my two Frenchmen in navigating a bateau which we obtained at this place; and committed our horses to my Indian guides to take them across the country to Walla Walla. My confidence in the honesty of these men was without any suspicion, and I could trust them with our six horses, saddles, and bridles, to go on any enterprise within their capacity to accomplish. They have so much self-respect, that they would not on any account commit a crime, which would expel them from their people, induce them to seek concealment, or abridge their liberties as freemen.

We embarked in our boat June 2d, to perform a voyage of four hundred miles, with the river in full freshet; and its strong current increased by high water, secured to us a velocity beyond the ordinary. We passed several rapids, and dashed over the breaking surges, where the least mismanagement would have been inevitable submersion, without any prospect of escape. But my *voyageurs* showed by their adroitness at the oar, that they were upon their favorite element, and their gayety and songs began to revive, on being relieved from the rough, and to them, unpleasant journey on horseback, over hills and down ravines, and through forests. The elasticity of their native character was almost immediately apparent, and we glided on with celerity, making a voyage of one hundred miles before it was necessary to seek our safety for the night on shore. The country through which we passed to-day was rather mountainous. I saw many locations of granite in its natural state, but as we proceeded, volcanic operations began to appear, and the granite exhibited the effects of intense heat, until it wholly disappeared, and breccia, amygdaloid, basalt, and lava took its place. In the afternoon we passed a section of rock, perpendicular two hundred and fifty feet; half way to the top of which, a petrified tree of considerable magnitude is suspended. It appears to be retained in its place by having its roots inserted in the crevices of the rocks, between the layers of different eruptions. How it procured its elevated situation is quite a mystery. It could not have vegetated there, unless at the time of its growth, it was supported by a surface upon which to rise; and taking the present condition of the rocks, it could not be deposited there by any floods of the river, and certainly it could not in such case, intertwine its roots in the crevices of the rocks. Gentlemen of the Hudson Bay Company, and others who navigate this river, have amused themselves by shooting off pieces with their rifles, and they assured me it was wholly a petrifaction. Our encampment this evening was a few miles above the Long Rapids, which extend nine miles.

On the 3d, as we approached the Long Rapids about fifty miles above Walla Walla they presented the appearance of waves rolling under a strong breeze of wind, and their distant murmur broke upon the stillness of the morning. To pass them without fear, is an undertaking which requires courage and self-possession; but knowing that these inland navigators are experienced in all the dangers of boating excursions, I had but little drawback upon the pleasure I anticipated in a swift descent over them. With much care and exertion of my men we safely outrode them, a distance of nine miles, in forty minutes. It is this variety of falls, cascades, and rapids, together with the ever-varying scenery of nature's wildest and grandest forms, that keeps the mind from wearying, and awakens almost perpetually some new emotions and energies, while performing a voyage of several hundred miles in open bateaux or light canoes. Not unfrequently in the stillness and solitude of the river, when it assumed its more placid features, such a sense of security is enjoyed, that a resort to books, to assist in a profitable disposition of time, is pleasant.

The distance of about one hundred miles we passed today, the country is level and destitute of wood. I observed a bank of clay in layers of diversified structure, resembling the basaltic strata which I have often noticed. The different sections were of various colors; some dusky red, some yellow, and blue, and others white, making an upright elevation of one hundred feet or more. Salmon are ascending the river in great numbers, and groups of Indians are scattered along pursuing the employment of catching them. Wherever we passed them, they came off in their canoes, bringing salmon to sell, some of which were roasted in the best manner, and served up on broad pieces of bark, which answered a good purpose in the absence of plates; and often large leaves of plants were spread neatly upon the bark. My voyageurs found sufficient employment in the gratification of their appetites, to interrupt for a while their anecdote and song. We arrived at Walla Walla at evening, just in season to find a shelter from one of the most violent thunder storms, accompanied with wind, which I have witnessed in this country. Such storms are of rare occurrence west of the mountains.

CHAPTER XXIII.

A summary of the Indians of the Upper country—names of the tribes, their locations and numbers—leave Walla Walla for Fort Vancouver—swift passage down the river—run the Falls—Cascades—dangerous eddy—arrive at Vancouver—steam-boat excursion.

Having traveled over the most important parts of the upper country, and collected the facts of its physical condition, together with the location, character, and condition of the most numerous tribes of Indians; before leaving this section of the territory west of the Rocky Mountains, it may be proper to give a connected summary of these particulars. On the south part of the Oregon Territory adjoining Upper California are located the Shoshones or Snake Indians. I was not able to gain knowledge of their definite numbers, but the general estimate is that they are more than ten thousand. Their country is decidedly the most barren, west of the mountains; most parts being covered with scoria and other volcanic productions. These Indians are poor, and as indicative of their condition and their resources, they are called Snake Indians, and Rootdiggers. Some of them go to the mountains and hunt buffalo, and they very generally resort to the river in the season of fishing. They have a tolerable supply of horses. When they go to Rendezvous they make a great display, advancing on horseback, dressed in their most fantastical manner, exhibiting all their ornaments of feathers, beads, wolf-tails, teeth and claws of animals, arranged according to their notions of good taste. Their warriors are armed, hideously painted, and those who have been wounded in battle are very fond of showing their scars. After coursing around and through the camp of Rendezvous for some time, they dismount and go through the ceremony of shaking hands. I had also an opportunity of seeing many of the Utaws at Rendezvous. Their country is situated to the east and south-east of the Shoshones, on the head waters of the Colorado river, which empties into the gulf of California. They number nearly four thousand persons. They appear to be a mild and peaceable people, honest, kind, and hospitable to strangers; and mild and affectionate among themselves. They live by hunting, fishing, and gathering roots and berries. Their dress is plain, and their manners are unassuming. Their country is warm, of fine climate, and good soil.

Proceeding north, we come to the country of the Nez Percés, which has many fertile parts adapted to tillage, and all of which is a fine grazing country. They number about two thousand five hundred; but they have been so often mentioned, that I need not add to what has been said of them.

The Cayuses are situated to the west of the Nez Percés, and very much resemble them in person, dress, habits, and morals. They are equally peaceable, honest, and hospitable to strangers. They number more than two thousand persons. Their wealth consists in horses, which are unusually fine, and numerous; it being no uncommon thing for one man to own several hundred. Their country, especially about the Grand Round, is uncommonly fertile, producing spontaneously cammas in great abundance, upon which, with fish and some game, they principally subsist. Their anxiety to be instructed in the way of salvation is as great as that of the Nez Percés and Flatheads.

The Walla Walla Indians inhabit the country about the river of the same name, and range some distance below, along the Columbia river. The number of persons in this tribe is about five hundred. In their character, employments, and moral habits, they do not materially differ from the last named tribes.

The Paloose tribe are properly a part of the Nez Percés, and in all respects are like them. Their residence is along the Nez Percé river and up the Pavilion. They number about three hundred. The four last named tribes speak the same language with a little dialectical difference.

North-east of the Palooses are the Spokein nation. They number about eight hundred persons, besides some small tribes adjoining them who might be counted a part of their nation. I have so fully described them that it is unnecessary to enlarge upon their character. Their country is very much diversified with mountains and valleys, prairie and woods; and a large part is of primitive formation; some parts are very fertile. They denominate themselves the children of the sun, which in their language is Spokein. Their main dependence for subsistence is upon fishing and hunting, together with gathering roots and berries. I have stated that a commencement is made in agriculture, which it may be hoped will be generally adopted, so that their present precarious mode of living may give place to that which will be substantial. They have many horses, but not so numerous as their neighbors farther south.

East of these are the Cœur d'Aléne Indians, whose numbers are about seven hundred, and who are characterized by civility, honesty, and kindness. Their country is more open than the Spokeins', and equally, if not better adapted to agriculture.

The country of the Flatheads is still farther east and south-east, and extends to the Rocky Mountains. They are a very interesting tribe; dignified in their persons, noble, frank, and generous in their dispositions; and have always shown a firm attachment to white men. They number about eight hundred persons, and live a wandering life. For subsistence they follow the buffalo upon the waters of

Clarke and Salmon rivers, and often pass over to the head waters of the Missouri. They have become a small tribe by constant wars with the Blackfeet Indians; not that they themselves are of a ferocious or hostile disposition. Being averse to war, they wish to settle upon their lands, and are only waiting to be instructed in the arts of civilization and in christianity.

Their country is mountainous, but intersected with pleasant, fertile valleys, large portions of which are prairie. The mountains are cold, but in the valleys the climate is mild.

An anecdote was related by a chief of this nation, which illustrates their native character, and the propensity of Indians to imitation. He said the first white men he saw, was when he was young. It was summer. He said these are a new people, they look cold, their faces are white and red; go make a large fire, and I will ask them to come and warm them. In a short time his people had made a fire, and brought new buffalo robes. The white men came into his lodge, and he wrapped them in the robes and seated them by the fire that they might be warm. The robes slipped off; he replaced them. Soon the white men made signs to smoke their pipe. The chief thought they asked for food, and brought them meat. The white men gave him the pipe and they smoked, and after this they loved smoke, and they loved the white men, they said they were good.

The Ponderas are so nearly like the Flatheads in person, manners, and character, that a particular description of them may be passed over. They number about two thousand two hundred, and live on the north of Clarke's river and on a lake which takes its name from the tribe. Their country has many fertile parts, and would soon be put under cultivation, if they could obtain instructors to teach them agriculture and to impart to them a knowledge of those things which are necessary to constitute a happy and prosperous community. Their language is the same as the Spokeins' and Flatheads'. The Cootanies inhabit a section of country to the north of the Ponderas along M'Gillivray's river, and they are represented as an uncommonly interesting people. They speak a language distinct from all the tribes about them, open and sonorous, and free from gutturals, which are common in the language of the surrounding tribes. They are neat in their persons and lodges, candid and honest, and kind to each other. I could not ascertain their numbers, but probably they are not over a thousand.

There are several other tribes of Indians, whose countries are situated upon the waters of the north-east branch of the Columbia river, resembling each other so nearly in their customs, morals, manners, and mode of living, that it is unnecessary to go into a particular description of each separately. I will mention the names, locations, and number of some of the principal. North of the Cootanies are the Carriers, whose number is estimated to be four thousand; and south of these are the Lake Indians, so named from their place of residence, which is about the Arrow lakes. They are about five hundred in number. At the south, and about Colville, are the Kettle Falls Indians. Their number is five hundred and sixty. West of these are the Sinpauĕlish, one thousand in number; and below these are the Shooshaps, having a population of five hundred and seventy-five. At the west and north-west, next in order, are the Okanagans, numbering one thousand fifty. To the north and west are several tribes, about whom I obtained no definite information. Between Okanagan and the Long Rapids are detachments of Indians, who appear poor, and wanting in that manly and active spirit, which characterizes the tribes above named. South of the Long Rapids, and to the confluence of Lewis' river with the Columbia, are the Yookoomans, a more active people, numbering about seven hundred. The whole number of the above named Indians is thirty-two thousand five hund red and eighty-five.

This is probably a low estimate, and in the number, there are not included the Fall and La Dalle Indians, and many other numerous tribes residing at the north and south of the Falls of the Columbia, whose numbers I could not with certainty ascertain. We might more than double this number, and probably still come below the population of the upper country.

The Indians to whom our horses were entrusted, came in safely as I expected. After resting on the sabbath, we renewed, on Monday the 6th, our voyage down the river, having Fort Vancouver for our next destination. We exchanged the bateau for a large canoe, retaining the men who attended me from Okanagan. Assisted by the high water, we made rapid progress until three in the afternoon, when a strong head wind compelled us to take to the land for the remainder of the day, having gone seventy-five miles. The Indians as usual came to us in their friendly manner, offering us salmon, and asking tobacco, which they esteem more highly than either gold or silver. They have been accustomed to traffic in this commodity, until they expect it of every passing traveler.

The morning of the 7th was more calm, and we got under way at an early hour, but with the rising day the wind again increased to such a degree, that we were obliged to suspend our voyage. After a strenuous endeavor to effect a landing on the north, we were at length driven across to the opposite shore; and here for the first time in all my travels, I found it impossible to pitch my tent; such being the strength of the wind, that it would have been carried away. The canoe was drawn upon the shore, and wrapping myself in my blankets and buffalo robes, I laid me down in safety by the side of the canoe. We had here, as at all our other landing places, the usual friendly visit from the neighboring Indians.

The following day we were able to resume our journey, and passed the rapids, which in the tempest of yesterday, looked so forbidding. A little caution on the part of my experienced Frenchmen in regard to the numerous islands and eddies, enabled us to effect the passage in perfect safety. In a short time we approached the falls of the Columbia, which, in low water are twenty feet perpendicular, followed by raging rapids below, but now in the high freshet season they are passable by the descending boats when not heavy laden. Bousheau, my steersman, proposed to run them, and while I was revolving in my mind the chances of safety, and thought of going on shore, before I anticipated, we were between breakers on the right, and on the left, and onward we must go let consequences be what they would. We kept near the middle of the river, which was free from breakers, though not from high surges. Soon, with amazing velocity, we were over the cataract of the mighty waters, and made our way into a bay at the head of the first portage of the La Dalles. The accumulation of water from those stupendous mountains above, was so great that the falls were almost lost in the depth.

Such were the eddies and surging of the water among the rocky islands in the narrow, broken channel of the La Dalles, that we had to make three portages. Our canoe was so large that twenty Indians were not too many to carry it safely. Their mode of carrying, is to invert it upon their heads and shoulders, and then it is with difficulty and danger that they pass the steep and rocky ravines. When we came to the last portage, the Indians were not willing to take hold again unless we would pay them in powder and balls; and although their demands were reasonable, yet our stores were not adequate to meet them, and they would not perform the labor without the required article. I engaged Sopelay, and another influential chief, to induce their men to perform the labor of making this last portage, and promised that I would send them the demand from Fort Vancouver, and for their security I would give them a talking paper. They stated to their people my proposal, and were about to succeed, when Tilki, the first chief, who had become familiar with an American trader, laughed at their credulity. Sopelay, however, stated to the people, that he had seen me at the fort, and that he heard me teach the Indians good things, and did not believe I would deceive them. He prevailed, and the men took hold of the work; and in four hours from passing the falls we were beyond the raging waters, where we made our morning repast upon very fine salmon.

Our passage the remainder of the day was pleasant; we passed Cape Horn without difficulty, and landed for the night twelve miles above the Cascades. In this high state of the water, very few of the trees of the submerged forest were to be seen.

On the morning of the 9th, we passed the Cascades by hiring Indians to cordelle the canoe down them, by making one short portage, the distance of two miles, to the great basin, or rather the great whirlpool below. This labor is attended with some danger, and cases, though not numerous, have occurred of the loss of lives and property. As I walked along the shores and over precipices, I saw the wrecks of several canoes and bateau strewed upon the rocks. We embarked upon the great basin, at the lower part of which we passed into a rapid, where the main current took a diagonal course from the north toward the south shore. On both sides of this current there were heavy breakers, and as the only course of safety, we took the middle. We had not proceeded far before a large whirlpool, with a deep, devouring vortex formed almost directly before us, and as we were going forward very swiftly, it seemed impossible to avoid its circling current. I said to my steersman, bear a little to the right. "O don't speak here," was his reply. As we approached the vortex, it filled after the manner of smaller eddies, and we soon felt the influence of its waters rolling out from the centre, and all our strength was required to resist them, lest we should be thrown upon the breakers. We passed with the rapidity of the wind, and in a short time were upon the smooth surface of the tide waters below. The sensations excited in descending these Cascades are of that peculiar character, which are best understood by experience. The sensation of fear is no sooner awakened than it subsides, before the power and magnificence of the rolling surges, the circling vortices, and the roaring breakers. Let those whose dormant energies, either of body or mind, need arousing, try the navigation of the Columbia, and their powers will be invigorated for almost any future enterprise. Such is the fascinating power, I had almost said magic of these scenes, that those who are accustomed to the employment, though far away from home and kindred, become attached to it, and are reluctant to abandon it for any other. Each time the scenery of these interesting Cascades is beheld, new wonders unfold themselves. Niagara itself, if we except its unbroken fall of one hundred and fifty feet, can not bear a comparison with the superior style of nature's works here. Nor are these things created merely to draw out momentary admiration. Science in very many of its departments, may find subjects for investigation.

While the ornithologist listens to the songsters of the forest, and in these enchanting solitudes follows them with his eye as they dart from bough to bough; his attention is arrested by the noble and majestic, white headed eagle, as he takes his favorite perch upon the loftiest point of some leafless tree, or as he darts from thence upon his prey: or his attention may be arrested by the daring fish-hawk in his rapid descent upon the finny tribe. An amusing occurrence took place in my view. A fish hawk seized upon a fish of such magnitude, that the contest for a long time was doubtful, as the splashing water indicated, which should exchange its native element. The resistance was so great, that a disengagement was deemed the best policy.

Here also the botanist, while he forbears to ascend the lofty mountains, which for him present an aspect of too much dreariness, may retire into the narrow receding valleys, or wind his way over sunny hills in search of new genera of plants, or at least new species, with which to immortalize his name, and to add to the stores of his favorite science.

The geologist, while he admires the stupendous monuments of volcanic operations before him, may also find much to interest him in examining more minute formations. Along the rugged shores are scattered specimens of calcedony, jasper, agate and cornelian. He may examine the cellules of the immense masses of amygdaloid; the columnar basalt, and the mountains shooting up their denticulated forms and needle points.

His attention will be drawn to the examination of the lava, breccia, and trachyte; and of dendrolites he will be interested in finding many. When he looks at the deep channel through which the Columbia river finds its onward way to the Pacific ocean, if he doubts the agency of God in forming the courses of the rivers, he may indulge his imagination in computing how long it has taken this river to wear down the immensely hard basalt a thousand feet; and having ascertained how long it takes to wear any given depth, he may then make his mathematical conclusions, how much longer the process has been going on than the Mosaic account of the age of the world. Or to shorten the process, he may prove that some erratic comet has drawn its fiery tail along this course and melted down the rocks. But if he is a christian philosopher, while he admits second causes, he may look up to the great first Cause, and admire and adore; and not regarding baseless theories, he may ex-claim, "How wonderful are thy works, in wisdom hast thou made them all."

As we passed out of the mountain country about the Cascades, we found the wide valley below so inundated, as to present the appearance of an inland sea. I arrived safely at the fort, found my friends well, and exchanged kind congratulations.

Sabbath, June 12th, I preached to the people of the fort; and in the evening a third service, in which as heretofore, an opportunity was given to those present, to propose question on any subject of religion about which they wished information. I was particularly gratified to find, that during my absence, public worship had been maintained, and that an effort had been made to bring the French Canadians to attend upon religious instruction. They are assembled twice on the sabbath, and a portion of scripture and a sermon in French, are read to them by Dr. McLaughlin.

I was favored with an opportunity to send to Sopelay the promised powder and balls by Capt. Black, a gentleman of the Company, who was to leave Vancouver for his station north of Fort Okanagan, in a few days.

On the 14th, we took a water excursion in the steam-boat Beaver, Capt. Home, down the Columbia to the confluence of the western branch of the Multnomah; up this river into the Willamette, and then into the middle branch of the Multnomah, and through it, into the Columbia, and back to the fort. All the low lands were overflowed with the annual freshet, and presented the appearance of an immense bay, extending far into the country. The day was pleasant and our company cheerful. The novelty of a steam-boat on the Columbia, awakened a train of prospective reflections upon the probable changes, which would take place in these remote regions, in a very few years. It was wholly an unthought of thing when I first contemplated this enterprise, that I should find here this forerunner of commerce and business. The animation which prevailed was often suspended, while we conversed of coming days, when with civilized men, all the rapid improvements in the arts of life, should be introduced over this new world, and when cities and villages shall spring up on the west, as they are springing up on the east of the great mountains, and a new empire be added to the kingdoms of the earth.

The Columbia is the only river of magnitude in the Oregon Territory, and this is navigable for ships only one hundred and thirty miles to the Cascades ; and it is the only one which affords a harbor for large ships on the coast, from California to the 49° of north latitude. For bateau and various other light craft, the Columbia and its branches are navigable a thousand miles. The internal navigation might be much improved by canals around the rapids and falls, which are so numerous that ascending the rivers is now difficult. Still a considerable interior trade is carried on by means of these waters, and the ingenuity of men on the west, when it shall be more extensively populated, will contrive facilities, as on the east, for greatly improving the intercourse of remote and different portions of this territory.

CHAPTER XXIV.

General remarks—Meteorological table—Vocabulary of the Nez Perce, Chenook, Klicatat, and Callapooa languages—Ornithology.

Having explored the most important parts of this territory, and gained all the information within my reach, as to the several objects proposed in my instructions from the Board of Foreign Missions; and especially having ascertained to my entire satisfaction the two most prominent facts, namely, the entire practicability of penetrating with safety to any and every portion of the vast interior, and the disposition of the natives in regard to my mission among them, it remained that the most feasible and expeditious mode of returning should next be consulted. I could expect to acquire but little additional knowledge in traversing the route to Rendezvous; and the necessary delay of several months, it seemed could be avoided by a return by water. The Hudson Bay Company were about to send a ship to the Sandwich Islands, in which I was kindly offered a gratuitous passage. On the other hand, my friendship with gentlemen of this establishment, my regard for the spiritual welfare of the benighted men for whose good I had for many a weary day pursued my object, over mountains and rivers, hills and valleys, through all the vicissitudes of climate and weather; and especially a desire to see in this whitened field, the returning laborers I expected, and to be able to give them personally, instead of by letter, the result of my collected information, as a guide to them in their incipient labors; all this held me riveted to the spot, and undecided as to my course. At length after consultation with my most judicious friends, I concluded to take passage in the barque Columbia for Oahu, in the hope that a speedy opportunity would present to return to the United States.

In taking leave of this country and the work in which I have so long time been engaged, a train of reflections crowd upon my mind. The future condition of this noble race of men is a subject of interesting enquiry to many others as well as myself. Whether the Indians are to pass away before the increasing power and numbers of white men; or whether enlightened and improved by their philanthropy, they shall arise in the scale of human existence is a question, which at the present time is attracting attention and inviting investigation. I entered on the work of exploring this field with no bias or preconceived opinion, and from critical and personal observation, I hesitate not to say that I can see no reason existing in the nature of things, or in their present condition, which, necessarily dooms the race to annihilation on the one hand, or on the other necessarily makes them objects of apprehension, as the future hordes who shall in coming time, like the northern barbarians of Roman days, be reserved as the scourge of an overgrown and decaying republic. If to do good be an object worthy of humanity or religion, I see not why a consistent and persevering attempt to raise a race of freemen from their depression, and to place them in the rank of intelligent men, be not an undertaking fraught with as much promise and encouragement, as it was in earlier days to raise our ancestors to their present elevation. In favor of this opinion, we have the docility of the Indians in every thing pertaining to their improvement; in the sprightliness of their youth and children; and in the amiableness of their native tempers and dispositions among themselves. I take nothing of this upon testimony. In all my intercourse with them, I saw, with only one exception, no angry or malevolent passions in exercise in their little communities. Why shall any look down upon the Indian with contempt and doom his race to annihilation, and judge of the whole, by those who have learned the vices of white men, and had those vices stimulated and strengthened by the cupidity of those who have excited them? Why shall not a redeeming influence be exerted to bring the Indians to an elevated condition, to which their independent and ambitious dispositions aspire, and to which God, as a part of the family of man, designed them?

I have in several places made mention of the superior mildness of the climate west of the Rocky Mountains, and that the seasons are divided into the wet and dry; the rainy season commencing about the first of November, and the dry about the first of May. The following meteorological table, which was taken with care, will give a general specimen.

METEOROLOGICAL TABLE.

The observations were taken at 7 o'clock in the morning, at 1 o'clock in the afternoon, and at sun set.

1835.

	OCT.	7 A.M.	1 P.M.	S. set.	WEATHER. A. M.	WEATHER. P. M.
	4	44°	60°	°	Clear.	light clouds,
s	5	50	76	75	clear.	clear.
	6	51	70		cloudy.	cloudy and hazy.
	7	53	72	68	clear.	hazy.
	8	54	70	66	cloudy all day, and hazy.	cloudy and hazy.
	9	51	56	62	do. do. do.	do. do.
	10	50	68	60	do. do. do.	wind do.
	11	51	70	58	do. do. do.	wind do.
s	12	50	68	56	do. do. with rain.	do. showers.
	13	51	65	54	do. do. all day.	cloudy with wind.
	14	50	60	48	do. do. do.	do. with wind and rain.
	15	46	54	50	wind and rain.	more clear, calm
	16				light wind.	a little rain.
	17				do. do. and	rain.
	18				do. do. do.	do.
s	19	50	54	58	clear and cloudy alternately.	clear and cloudy alternately.

	20	45°	52°	50°	cloudy through the day,	cloudy,	
	21	43	46	44	do. do. do.	cloudy.	
	22	38	43	38	rain most of the day.	cloudy.	
	23	33	34	33	rainy, high winds,	a heavy sea in the bay,	some snow.
	24	34	36	33	snow and rain.	wind.	
	25	36	44	40	wind and rain,	but not as yesterday,	
S	26	35	50	42	heavy wind.	heavy wind and rain.	
	27	36	42	40	clear and pleasant.	wind and rain.	
	28	40	52	49	clear.	clear.	
	29	42	54	52	clear and cloudy alternate through the day.	clear and cloudy by turns.	evening rain·
	30	40	49	45	rain.	light rain.	
	31	39	49	50	light rain.	light rain most of the day.	
	NOV.						
	1	53	60	48	heavy rain through the day.	heavy rain.	
S	2	42	50	50	morning clear.	rain.	
	3	40	53	49	somewhat stormy.	somewhat stormy.	
	4	37	51	46	light rain most of the day.	light rain.	
	5	50	54	46	morning clear.	cloudy.	
	6	48	43	48	light rain most of the day.	light rain.	
	7	44	50	40	clear.	light rain.	

	8	33°	43°	38°	light rain, most of the day	clear.
s	9	33	42	40	clear all day.	clear all day.
	10	32	41	38	clear all day.	clear all day.
	11	32	45	40	do do do	do do do
	12	39	48	44	do do do	do do do
	13	32	46	37	do do do	do do do
	14	34	37	36	a little snow.	rain.
	15	38	41	40	rain all day.	rain all day.
s	16	38	42	36	hazy.	hazy.
	17	40	46	38	cloudy.	rain.
	18	32	38	32	cloudy.	rain.
	19	30	35	33	snow and rain.	snow and rain.
	20	35	40	38	rain most of the day.	rain most of the day.
	21	38	43	36	cloudy.	cloudy.
	22	35	40	40	rain most of the day.	rain most of the day.
s	23	38	40	39	cloudy.	cloudy.
	24	40	44	44	cloudy.	clear.
	25	33	35	34	morning clear.	various.
	26	32	38	36	clear.	various.

	27	34°	41°	37°	fair a small part of the day.	as in forenoon.
	28	38	43	38	cloudy.	cloudy.
	29	31	34	36	cloudy.	cloudy.
S	30	33	45	40	clear and	cloudy alternately.
	DEC.					
	1	31	35	40	cloudy, sun	sometimes seen.
	2	33	35	32	clear and	cloudy alternately.
	3	22	31	29	clear.	clear.
	4	23	32	31	clear.	clear.
	5	24	31	25	clear.	clear.
S	6	22	31	29	clear.	clear.
	7	22	28	34	cloudy.	cloudy.
	8	33	34	37	cloudy, and	a little hail.
	9	31	36	40	clear.	clear.
	10	31	38	42	clear.	clear.
	11	30	40	38	cloudy and	clear alternately.
	12	35	44	45	cloudy and clear alternately.	sun sometimes seen.
S	13	32	44	40	thin clouds.	thin clouds.
	14	26	46	40	clear and	very pleasant.
	15	32	44	49	thin clouds and	some sunshine.

	16	40°	44°	44°	cloudy.	rain.
	17	42	44	42	rain.	alternate rain and snow.
	18	38	44	40	cloudy with intervals of	sun; a little snow in the night.
	19	36	41	41	cloudy and	some rain.
s	20	35	38	34	cloudy and a little snow which	melts as fast as it falls.
	21	28	30	31	cloudy, a mixture of	hail and rain.
	22	33	34	32	cloudy and	some rain.
	23	39	52	39	cloudy and rain.	pleasant, some thin clouds.
	24	39	52	42	cloudy and rain.	wind. rain. clear.
	25	42	45	44	cloudy and rain.	rainy.
	26	52	57	52	changeable weather	clouds, rain, clear and pleasant.
s	27	56	56	56	cloudy and	rainy all day.
	28	56	58	56	somewhat cloudy,	towards evening rain.
	29	56	55	53	cloudy sun	cloudy evening rain.
	30	40	48	46	partially cloudy.	very thin clouds.
	31	46	46	48	cloudy.	cloudy and rain.
					JANUARY, 1836.	JANUARY, 1836.
	1	50	54	50	some clouds, but as	a whole very pleasant.
	2	46	52	48	cloudy.	some rain.
s	3	54	50	46	heavy rain.	heavy rain.

	4	46°	48°	46°	some clouds, but pleasant.	some clouds but pleasant.
	5	44	50	44	alternately heavy	rain and pleasant sun.
	6	40	46	44	cloudy and some rain.	cloudy and some rain.
	7	40	44	43	cloudy.	cloudy.
	8	38	42	40	cloudy.	cloudy.
	9	30	38	36	clear and pleasant.	evening cloudy, snow.
s	10	32	38	38	cloudy.	cloudy and rain.
	11	34	36	38	coudy most of	the time through the day.
	12	34	42	37	cloudy most of	the time through the day.
	13	30	32	30	snow.	snow.
	14	30	32	32	cloudy.	somewhat snowy.
	15	34	39	36	cloudy partly.	cloudy, evening clear.
	16	36	42	36	cloudy and	clear alternately.
s	17	31	34	34	cloudy and	some snow.
	18	34	36	36	cloudy.	rain.
	19	34	36	38	some clouds in the morning.	clear and pleasant.
	20	31	38	33	clear and	pleasant.
	21	30	34	32	cloudy all day.	cloudy.
	22	26	30	28	snow.	cloudy.

23	28°	29°	38°	cloudy.	cloudy, some rain, making ice.
s 24	28	31	30	cloudy, and rain	which makes a crust.
25	32	36	34	cloudy.	some pleasant sun.
26	36	36	36	cloudy and	pleasant sun alternately.
27	30	40	36	cloudy and	pleasant sun alternately.
28	34	36	34	cloudy.	cloudy.
29	34	36	36	rain.	rain through the day.
30	34	44	40	some clouds, but	very pleasant.
s 31	36	44	39	some rain.	some rain.
FEB.					
1	35	46	42	clear and pleasant day.	clear and pleasant day.
2	40	46	44	some rain,	cloudy.
3	38	48	42	some clouds,	middle of the day very pleasant.
4	39	48	46	thin clouds.	middle of day pleasent.
5	38	42	40	thin clouds.	clear and pleasant.
6	28	41	46	white frost, clear.	clear and pleasant.
s 7	30	40	39	thin clouds.	thin clouds.
8	31	38	38	cloudy morning, middle	clear, cloudy evening.
9	32	40	39	cloudy morning, middle	clear, cloudy evening.
10	32	38	33	much as yesterday,	but not quite as pleasant.

	11	28°	30°	28°	the most snowy day	we have had, together with wind,
	12	30	34	34	cloudy and some rain.	cloudy and some rain.
	13	34	43	38	thin clouds,	some sun and pleasant.
s	14	32	43	38	much as yesterday,	but more pleasant.
	15	34	42	40	cloudy.	a little sun shine.
	16	37	44	40	cloudy.	a little sun shine.
	17	40	47	44	cloudy.	some rain.
	18	38	50	49	cloudy.	some sunshine, cloudy.
	19	46	54	51	cloudy.	pleasant. cloudy.
s	20	40	52	46	pleasant,	a few thin clouds.
	21	32	48	42	clear and pleasant	clear and pleasant.
	22	30	42	40	some more	cloudy than yesterday.
	23	32	42	36	cloudy and	little snow. clear.
	24	26	40	36	clear.	clear.
	25	26	42	36	clear.	clear.
	26	28	36	34	cloudy,	little snow.
s	27	30	38	32	partly cloudy	and clear.
	28	26	36	33	cloudy and	clear alternately.
	29	28	42	40	cloudy.	cloudy.

	MAR					
	1	37°	46°	44°	cloudy.	some pleasant.
	2	35	46	46	cloudy, and	little sun.
	3	44	54	50	cloudy, and	little sun.
	4	50	58	54	cloudy.	cloudy.
	5	48	60	56	cloudy.	sunshine with some clouds.
s	6	46	56	48	cloudy.	thin clouds.
	7	46	58	56	thin clouds.	thin clouds.
	8	50	60	56	thin clouds in the morning,	afternoon clear.
	9	40	62	58	clear.	clear.
	10	39	60	58	clear.	clear.
	11	50	56	48	some showers.	some showers.
	12	39	46	38	rainy	rainy.
s	13	36	46	42	night and morning rainy.	most of the day thin clouds and sun.
	14	38	48	44	partly cloudy and sun.	partly cloudy and sun,
	15	34	48	42	nearly clear.	light shower.
	16	38	50	47	cloudy.	alternately clear and cloudy.
	17	36	47	47	cloudy morning.	clear clear.
	18	35	52	44	cloudy morning, clear.	clear clear.
	19	32	58	84	light white frost; after 8 o'clock, clear.	through the day.

s	20	30°	64°	58°	clear,	through the day.
	21	36	66	57	clear.	through the day.
	22	34	60	58	clear	clear cloudy.
	23	45	55	48	cloudy, some	rain rain.
	24	43	54	48	cloudy, interchanges	of clouds, clear, some rain.
	25	38	66	55	cloudy clear	clear
	26	34	64	58	light frost, clear.	very thin clouds.
s	27	46	64	56	cloudy	cloudy
	28	46	62	54	cloudy, a little rain	thin clouds.
	29	44	58	52	changes of clear	and clouds, and showers.
	30	46	60	56	cloudy.	thin clouds.
	31	49	65	57	cloudy.	thin clouds.
	APRIL					
	1	52	58	56	cloudy,	somewhat rainy.
	2	48	52	48	cloudy, and	some rain.
s	3	42	54	48	cloudy, alternately	cloudy, clear, and sunshine.
	4	48	60	54	cloudy	mostly clear.
	5	49	60	56	rain, alternately	clear and cloudy.
	6	46	56	49	rain most	of the day
	7	46	58	54	rain, cloudy	partly clear.

	8	48°	54°	50°	cloudy.	thin clouds.
	9	45	52	48	rainy.	showers.
s	10	43	56	53	most of the day cloudy.	some part pleasant.
	11	44	42	40	cloudy.	rain through after part of the day.
	12	40	46	44	showers.	showers.
22	13	40	50	48	rain.	showers.
	14	38	48	46	cloudy.	cloudy.
	15	44	50	42	rain.	rain.
	16	48	54	44	rainy.	rainy.
s	17		44		very heavy rain	all day.
	18		50	46	cloudy.	cloudy.
	19	46	56	50	some clouds.	very high wind.
	20				clear,	most of the day.
	21		62		pleasant.	pleasant.
	22				pleasant.	pleasant.
	23				considerable wind.	clear.
s	24		60		much wind.	flying clouds and rain.
	25		62		some wind.	and pleasant.
	26		66		clear.	clear.

	27	°	74°	°	clear,		some clouds,	
	28		90		very warm.		clear.	
	29		92		clouds.		high winds.	
	30	46	64	62	clouds.		rain	
MAY.								
s	1	46	64	62	windy and		some clouds.	
	2	50	66		warm.		warm,	
	3	56	76	62	warm and		clear through the day.	
	4	56	76	64	clear.		a little wind.	
	5	56	76	68	clear.		very warm.	
	6	58	84	76	clear.		clouds, scme lightning and distant thuner.	
	7	60	80	72	very thin clouds.		clear.	
s	8	60	58	54	some rain.		and very high wind.	
	9	50	52	38	wind and clear.		wind.	
	10	34	68	58	clear and		pleasant, a little frost.	
	11	50	72		the morning was cloudy.		clear.	
	12	66	80	66	clear.		very warm,	no wind.
	13	58	60	57	cloudy.	rain.	rain	cloudy.
	14	57	76	60	cloudy.	clear.	clear.	
s	15	65	76	62	cloudy,	a trifle of rain	and	some thunder.

From this time the dry season commenced in which there is but little variation of weather.

VOCABULARY OF INDIAN LANGUAGES.

NEZ PERCE LANGUAGE.

English.	*Indian.*
God,	hemákis Tota.
Spirit,	koonapa.
Father,	tota.
Man,	hámá.
Woman,	iat.
Mother,	pēka.
Child,	mēaits.
Brother,	uskeep.
Sister,	axsip.
Husband,	hámá.
Wife,	waipna.
I,	ēn.
Thou,	èm.
He,	emim.
She,	aiat.
It,	ke.
They,	eláhne tetokan.
People,	tetokan.
Heaven,	accompenaka.
Earth,	waitush.
Water,	coos.
Fire,	aula.
Snow,	maika.
Rain,	waikit.
Wood,	haitsu.
Grass,	pax.
Hell or bad spirit,	koonapa kapseish.
Horse,	shecum.
White Bear,	háháts.
Black Bear,	eakat.
Beaver,	taxpull.
Otter,	collas.
Deer,	enishnim.
Moose,	taissheep.
Buffalo,	cocoil.

Wolf,	siyah.
Salmon,	natso.
Trout,	wowalthum.
Gun,	temoon.
Powder,	pōpokes.
Ball,	saip.
Stone,	pishwa.
What is that ?	ētu ke.
Who is that ?	eshe ke
There,	koone.
Here,	kēne.
Where,	mene.
When,	mowwa.
How many ?	moits.
None,	sīou.
All,	oekalla.
Plenty,	elahne.
Near by,	keemta.
Great way off,	wyat.
This road,	iskit.
Stop,	collo.
Go,	coetuc.
Run,	willaikit.
Go fast,	haum teets.
Stop here,	collo kēne.
Encamp,	wispeix.
Sleep,	penemeek.
Eat,	hipsh.
I hear,	ēn amachish.
You hear,	ēm amachish.
I understand,	ēn amacus.
Come,	cōme.
I know,	en soko.
You know,	em soko.
He knows,	emim soko.
They know,	elahne tetokan soko.
I do not know.	waiitu en soko.
Talk,	tumtein.
Ride,	wyatcus.
Wait,	cōats.
Swim,	shuway.
Love,	aitou.

Hate,	waiitu aitou.
Kill,	wâpseou.
Alive,	wai kus.
Make,	ainees.
Take,	enip.
Carry,	enip coeta.
Give,	enàhanim.
Pay,	tumaitcus.
Make fire,	ailix.
Worship,	tolla poosa.
Smoke,	keiēta.
Sun, moon,	hasumtooks.
Prairie,	paix.
Mountain,	mashun.
Friend,	sextua.
Chief,	mēōhōt.
Nez Perce,	nūmēpo.
Blackfoot,	quasne.
Bonnax,	tuelca.
American,	suēapo.
Frenchman,	allīma.
Head,	hooshus.
Hair,	hookoo.
Arm,	artum.
Leg,	waiu.
Foot,	akooa.
Cloth,	tahea.
Saddle,	supen sapoos.
Pack,	supen saps.
Beads,	collowin.
Good,	tois.
Bad,	kapsēis.
No,	waiitu.
Yes,	ái.
Great,	hemákis.
Small,	coots.
Sick,	comitsa.
Well,	penamina.
To-day,	tâx.
Yesterday,	wâtish.
Once more,	nox emaka.
White,	hihi.

Black,	cinmo cimmeo.
Red,	ilpelp.
Vermilion,	ailish.
Paint,	penasuet.

1	nox.	10	poetumpt.
2	lapeet.	11	nox tit.
3	metait.	12	lapeet tit.
4	pēēlep.	20	laap tit.
5	pahut.	30	metaip tit.
6	elaix.	40	pelap tit.
7	quoenapt.	50	pahap tit.
8	wemuttut.	100	pooetap tit.
9	quoies.		

VOCABULARY OF THE KLICATAT NATION, WHO INHABIT THE COUNTRY NORTH OF THE CASCADES.

English.	*Indian.*
God,	Meyoh.
Evil spirit,	melah.
Sun,	ān.
Moon,	ulhigh′.
Stars,	kashlo.
Fire,	lokkowouks.
Earth,	te 'tsum.
Water,	chow wass.
Stone,	'p's swah.
Wood,	il quass.
House,	enneet.
Bread,	shappleel.
Fish,	t' kuinnat.
Deer,	owinnat.
Bird,	'hat 'hot.
Cow,	moos moos stun.
Horse,	kosee.
Dog,	kosikkosee.
Boat,	quâssass.
Man,	wince.
Woman,	iyet.
Girl,	p'teeniks.
Boy,	asswan.
Fingers,	pahhahtopat.
Foot,	wattekas.

Toe,	owhunghe.
Tongue,	melleese.
Ear,	misshu (plu.) pesahmisshu.
Mouth,	metolla‘hhow.
Lip,	um, (plu.) pesah um.
Black,	chĕmook.
White,	pillas.
Green,	láhm‘t.
Yellow,	penahkunnootowass.
Red,	klutsâh.
Good,	sevah.
Bad,	chilooect.
High,	‘quaahme.
Low,	mĕtee.
Many,	hugh‘lâk.
Few,	millah.
Little,	iksiks.
Who?	sindewah.
What?	Sinmisswah.
Knife,	hahbittelme.
Bow,	toominpass.
Arrow,	kiasso.
Gun,	toowinpass.
Sea,	attackass.
River,	wânnah.
Lake,	wattum.
Mountain,	‘ke‘h
Hill,	pussque.
Valley,	‘tkop.
Plain,	tâk.
Here,	itche.
There,	ekkone.
Near,	‘tsahpah.
Far off,	weat‘tpah.
Night,	‘tset.
Day,	echoosah.
Where,	minnan.
When,	mittach.
I walk,	inikwenahsah.
I talk,	sinwesah.
None,	chahow.
I know,	assook sah.

I have known,	mewe sah sooh sah.
I see,	ĕnahūkheno sah.
I hear,	innasick sah.
I taste,	quatas sah.
I smell,	annookse sah.
I,	sah.
Thou,	imk‘
He,	equak.
She,	equakiik.
Head,	chlamtukh.
Eye,	tats‘k
Back,	koopkoop.
Come,	winnum.
Go,	winnak.
Give,	annik.
Large,	‘nche.
Smaller,	mi‘nche.
Smallest,	ooksooks.
Beauty,	seeghewah.
All,	k‘lhweek.
True,	chawnumsisk.
False,	t‘sis.
Chief,	kool‘ltup.
Commen men,	wullumteen.
My father,	hahtootas.
My mother,	naheclas.
Elder brother,	nahnahnas.
Younger brother,	incoks.
Sister,	inchats.
Husband,	inman.
Yes,	deh.
No,	waht.
Beaver,	wispuss.
Rabbit,	sinwe.
Cat,	wâsswâss.
Wolf,	enahte.
Bear,	‘hollees.
Otter,	nooksi.
Laziness,	ilkkah.
Sleep,	‘tsotah.
Soft,	uquatuquat.
Strength,	h‘too.

Swan,	wâhhalow.
Goat,	powyanin.
Beads,	k‘pput.
Cold,	‘tsoisah.
Hard,	k‘ttet‘k.

1	lah‘s,	12	neep‘twâppena,
2	neep‘t,	13	mettaptwâppena.
3	mettapt‘,	20	neeptit,
4	peneep‘t,	30	mettâptit,
5	pahhat,	40	peneeptit,
6	p‘tuhninis,	50	pahhâptit,
7	tooskâs,	60	p‘tuhninsaptit,
8	pahhahhemaht,	70	tooskahsāptit,
9	‘tsawlawsimkah,	80	pahhahtusap‘tit,
10	hōtem,	90	‘tsaulochsáptit,
11	lah‘swappena,	100	potemtit.

VOCABULARY OF THE CALAPOOA NATION.

God,	‘ntsompate
Heaven,	ahlupklooah
Evil spirit,	ehwakehe
Hell,	owievenah
Sun,	‘npeun
Moon,	‘ntope
Stars,	‘ntsalowah
Fire,	ummi
Earth,	umpullo
Wind,	‘ntolouh
Water,	‘mpahke
Wood,	ow âttuk
Stone,	‘ntâugh
Bone,	‘ntsa
House,	ummi‘
Bread,	shappleel
Fish,	‘ntumuak
Deer,	ammoke‘
Elk,	‘ntokah
Bird,	noknok
Horse,	kuetan
Cow,	moosmoos
Dog,	‘n‘tul
Boat,	‘mpaw

Man,	‘noihee
Woman,	ehwahktsut
Boy,	ehwahpyah
Girl,	‘mpeena
I,	tsa
Thou,	mah
He,	annoihe
She,	ahwahkkotsut
My father,	hum nee
Your father,	makkan nee
My mother,	sin nee
Elder brother,	tâh
Sister,	shetup
Husband,	tahwahke
Wife,	tahwahke
Yes,	aw
No,	kussowe
Head,	unquâh
Mouth,	tinte
Chin,	‘tlâk
Teeth,	tinte
Arm,	t‘ntooque
Hand,	t‘lakquah
Finger	taw‘nah
Foot,	teuofoh
Ear,	toandunkahtâh
Black,	mo‘
White,	mow‘
Blue,	‘mpulunk,
Green,	pitchish
Red,	‘tselow
Good,	misso
Bad,	kaskah
High,	tsamayunk
Low,	wâllah
Many	milloe
Few,	‘mponuk
Large,	pellah
Small,	ētoo
Who,	me‘eh
What,	ânnikkee
Knife,	‘nkamistik

Bow,	unchin
Arrow,	un‘owsuk
Gun,	sukwâllahlah
Sea,	mullak
River,	‘ntsok
Lake,	wâssetnummeke
Mountain,	peotahmefook
Valley,	wâllah
Night,	mooyoo
Day,	‘mpeyon
Here,	m‘hash
There,	piefan
Near	‘mchillah
Far off,	m‘lokkio
Where,	mutchoo
When,	tahnondeh
To talk,	tanuk
To walk,	o‘wâllowah
None,	‘nwa
I see,	chats‘onhot‘n
Beaver,	‘nkipeah
All,	teloh
Chief,	‘ntsombeek
Common men,	anwoekee
Come,	mahek
Go,	tattea
Give,	mahaque
Swan,	mow
Rabbit,	umpon
Wolf,	molent
Bear,	‘mmo
Sleep,	towi
Hard,	‘p‘tsâkkolloo
Soft,	‘mput‘l
Boil,	liplip

1	towneh,	8	ke‘mewe
2	kamah,	9	‘quisteh
3	peshin,	10	teeneefeâh
4	tohwah,	11	teenefeahpetownah
5	wul	12	teenefeahpekamah
6	tâffo	20	keefotenefeah
7	p‘sinmewe	30	p‘shintenefeah

50	topwahtenefeah	100	tenefeah
40	wultenefeah	1000	tumpeah

VOCABULARY OF THE CHENOOK LANGUAGE AS SPOKEN ABOUT FORT VANCOUVER.

God,	Cannum
Heaven,	coosah
Earth,	illaha
Fire,	olaptska
Water,	isuck
Sea,	wecoma
River,	ibolt
Sun,	otlah
Moon,	ootleum
Evil spirit,	skookoom
Hell,	skookoom
Boat,	conim
Knife,	ōpitsah
Gun,	sucwâllâl
Powder,	poolalla
Ball,	coliĕtan
Air,	kummataz
I,	nīka
Thou,	mīka
He,	yahkah
She,	yâhkah
It or them,	klaska
Chief,	tie
Boy,	kaskas
Girl,	l'kpho
Sister,	áhts
Father,	tilecummama
Mother,	st'llmama
People,	tilecum
Yes,	ah, aha
No,	wayick or wāke
Good,	close
Bad,	wake close
Very bad,	mestsa
Large,	hias
Small,	tunas
Far,	sia
Little way,	tunas sia

Great way,	hias sia
To go fast,	clatua hiuc
Not fast,	wake hiuc
Black,	klaait
White,	t'koop
Blue,	spock
Red,	pelpil
Green,	peteish
High,	saghalle
Low,	kekulle
Now,	witkă
Much,	oghooway
Little,	tunas
Who,	'tkaksta
What,	ikta
Mountain,	saghalle illaha
Valley,	kekulle illaha
Where,	câh
Here,	ookook
Night,	pollakle
None,	haloo
Bear,	siano
Beaver,	eena
Fox,	tiskowkow
Wolf,	leelō
Deer,	moueech,
Horse,	kuetan
Cow,	moosmoos
Dog,	kamux
Salmon,	quanagh
Bird,	kallakalla
Speak,	wâwâ
I speak,	nica wâwâ
Thou speakest,	mica wâwâ
He speaks,	yâkkâ wâwâ
They speak,	klaska wâwâ
Make,	mammook
I make,	nica mammook
Thou makest,	mica mammook
He makes,	yâkkâ mammook
They make,	klaska mammook
Come,	chawko

Perhaps, or I do not know,	clunas
Understand,	cumetax
I understand,	nica cūmetax
Now I understand,	alta nica cumetax
Sleep,	mooeom
I have, or it is with me,	mitlit nica
I walk,	nica clatuwa
Long ago,	aunacotta
See,	nonencech
Eat,	mucamuc

1	eght,	8	stoghtkin,
2	moxt,	9	quiitz,
3	none,	10	taughlelum,
4	‘lăkit,	20	moxttâghlelum,
5	quinum,	40	‘lakittâghlelum,
6	tohhum,	100	taughlelum taughlelum,
7	sinnamox,		

Subjoined is some account of the birds of Oregon Territory, which, however, are not so numerous as those which inhabit civilized countries, probably because they have not access to the grain and fruit of cultivated fields, and woods and groves are not so common as in most other countries. But they are sufficiently numerous to afford the ornithologist one year's study and labor, and a profitable opportunity for preserving specimens. This region is particularly interesting from the fact, that in this as other departments of natural science, it has until lately been an unexplored field, no competent person having been here to classify the different genera and species, or to describe them scientifically, before Mr. J. K. Townsend, an ornithologist from Philadelphia, who has spent two years in this field, and will give to the public the result of his labors, and to whom I am indebted for assistance in the following summary.

The largest part of the feathered race are migratory, and are seen only a part of the year; there are many, however, that reside here during the whole year. Among these are the majestic, white-headed eagle, three or four species of hawks, two species of jay, the magpie, and thousands of ravens and crows; several species of small sparrows, and two or three species of grouse, the common partridge of the United States, and the dusky grouse of the Rocky mountains; and also an interesting species of the dipper or water ousel. Its habits are very curious and peculiar, particularly that of descending to the bottom of ponds and swiftly running streams, and there in search of small shell fish, remaining under water, for at least two minutes, during which time it will course about upon the pebbly bottom, with as much apparent ease and satisfaction, as if upon dry land. The red winged blackbird and the robin continue through the year. The notes of the latter are heard even in the chill of the winter, but in feeble strains.

As the autumn advances, the number of swans, geese, and ducks multiply. I have already made mention of these water fowl. The black cormorant is common upon the river, and there are other species of the same genus, seen about the shores of the Cape, which do not ascend the rivers. The loon, or great northern diver, is very plentiful in this river. Gulls, terns, auks, and petrals, in great numbers, visit this river to seek shelter from the violent storms which agitate the ocean during the winter.

The spring, with rising vegetation and opening flowers, brings its hosts of lovely feathered tribes, which remain different periods of time; many of them only a few weeks, and then retire to other parts for nidification. There are, however, great numbers that remain through the summer, and their delightful songs add to the charms of a fine morning of April and May. Among these are hundreds of warblers, wrens, titmice, and nuthatches. Of the warblers there are eleven species, six of which are new, the other five are common to the States. Several of the species are but transient visitors, but the most of them remain through the season. Of the wrens there are six species; three of the titmice; and two of the nuthatches. And in the train follow the thrushes, of which there are seven species, two of which are new; the fly catchers, numbering eight species, three of which are new; and thirteen species of the finches or sparrows, three of which are new. These are a large and musical band, among which are several of the finest songsters known in the world. The Wilson's thrush is preeminent in song; but in no instance is there to be seen more richness and delicacy of plumage, with the most sweet melody of voice, than a new species of a large bullfinch, which visits this section of country in the spring. If these were domesticated, they would form a most valuable addition to any aviary. There are eight species of woodpeckers, four of which are new; and of the swallow tribe there are five species, one of which is new, which I have described, and is the most beautiful of the family.

I pass over the mention of many genera and still more numerous species of the different birds of this region, as it is not my design to attempt a history of them, my object being only to give a succinct sketch, that some idea may be formed of the ornithological treasures of this interesting country.

CHAPTER XXV.

The voyage commenced for the Sandwich islands—passage in the boat down the river—take passage in the barque Columbia—detention in Chenook bay—arrival at the island—worship in the native church—description of Oahu—the Pari—the valley of Manoa—description of Honolulu—of Waititi—heathen temple—Eva—Waialua—Keneohe—mountains—salt lake—geology—natural productions—animals—government—tea party of the royal family—dinner to the officers of the Peacock and Enterprise—decrease of population—unfair negotiations—foreign residence—charity school—seamens' chapel—burying place of the royal family—missionary success.

On the 18th of June, according to previous arrangements, I took passage in the steam-boat Beaver, for Fort George to join the barque Columbia for the Sandwich islands. We had a good passage down the river, and anchored for the night a little above Tongue Point; and the next day arrived at the fort. I went on shore on the 20th, and in an excursion along the shores below, I found some very large petrified bivalve shell, embedded in calcareous sand stone of the tertiary formation. They are very perfect, and have all the lustre of living shells; the largest which I have as specimens, measure longitudinally four inches and a half from the hinge and five inches transversely, beautifully scalloped. For a considerable distance around the location of these shells, there is no appearence of volcanic action. These, with one turritella found in the mountains south-east of Vancouver, were the only petrified organic remains I saw west of the Rocky Mountains.

On the 21st we dropped down to Chenook Bay, and anchored just above Cape Disappointment. Here, for the want of favorable wind and tide, we were detained until the 28th, While we continued here, I made several excursions on shore; ascended the Cape which is probably about four hundred feet high, and from which a fine prospect of the Pacific and its shores is presented as far as the eye can reach. The shore is generally bold and rocky, furnishing no harbor near. The country around is rocky and densely covered with forests, and the scenery is wild. Near the shore on the west end of the Cape, there is a large cave in the volcanic rocks, extending about one hundred and fifty feet long and twenty feet high. It seems to be the haunt of wild beasts. Across the Cape upon the west bay, were found the finest flavored strawberries of any I ever tasted; and about the Cape at different places there were many of the new species of large yellow raspberry, which are far more inviting to the eye than to the taste.

While we were detained here, our men belonging to the Columbia caught a large number of codfish. They taste very much like, and resemble those taken upon the banks of Newfoundland, excepting they are a little shorter. This is the first time they were known to exist in these waters; the Indians knew nothing of them before, and eagerly took those we did not need.

On the 25th, the bar being smooth, with only a light wind, though ahead, and the tide favoring, the steam-boat weighed anchor and put out to sea for a northern voyage. She went over the bar finely, and could have towed us over, but it being her first experiment, it was not thought advisable.

On Tuesday, the 28th, the wind and tide were favorable for passing the bar, and we set sail at half past three in the afternoon. There was a heavy rolling sea; and every man at his post, one on each side of the ship constantly throwing the lead to take the sounding. Four fathoms and a half was the least, and this was little enough considering the heavy swell. The bar has a very bold termination; for we passed from seven fathoms to no sounding, where the sea presented its dark blue. The land receded, and in a few hours it disappeared; and nothing was to be seen but one wide expanse of ocean. Our voyage to Oahu,* Sandwich islands, was attended with nothing remarkable, excepting it was performed in much shorter time than usual, it being only sixteen days from the time we left the Columbia river, to our anchoring in the roads of Honolulu. We took our direct course, and kept it without any variation, and with a few exceptions without shortening a sail, the distance of two thousand five hundred miles. An almost entire uniformity marked our progress, and excepting the common alternations of day and night, sunshine and clouds, nothing interrupted the monotony of the scene.

On the morning of the 14th of July, land was announced. The islands of Ranai and Morakai were near, and as we passed them, we had a near view of the latter. It is not so mountainous as most of the others of the group, and presented rather a sterile aspect. We soon after made Oahu, and passed on the east side around to the harbor of Honolulu on the south. This harbor is the best and almost the only good one in any of the groups of the Polynesian islands. The entrance is somewhat intricate, and requires an experienced pilot to take ships in safely. Within the coral reefs the water is sufficiently deep for ships of almost any magnitude; and this, with the long extended roads without the reefs which affords good anchorage, renders the port desirable, and the island, in a commercial point of view, the most important of any in this part of the Pacific ocean.

We went on shore two o'clock in the afternoon, and I was invited by Rev. H. Bingham to his house, where I met several of the other missionaries, and felt much rejoiced to behold again a christian community.

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* Pronounced Wauhoo.

The heat of a vertical sun was very oppressive and enervating, and was it not for the refreshing effects of the daily north-east trade winds, it would be insupportable by a northern constitution.

On sabbath 17th, I attended worship in the native church, and heard Rev. Mr. Bingham preach in the Hawaiian language to a very large assembly of natives, probably two thousand five hundred, who gave very good attention. They were all decently dressed, while some of them were in the European mode, the most of them were dressed in their native costume, and made a good appearance. Their conduct and attention were very becoming, and many listened with deep interest. Madam Kinau, the queen regent, and the royal family, were present; and although it was easy to distinguish them from the common people, yet they made no ostentatious display of royalty. Their dress was rich but plain, and they paid sober attention to the worship of God. The performance of the singers was good, but there was not that melody in their voices which characterizes the Indians.

The house of worship is large and commodious, one hundred and ninety feet long and sixty-two feet wide, built in the native style, a large frame, with the roof and sides covered with thatch.

Oahu is the most northern of the Sandwich islands, situated in north latitude 21° 18′ and in west longitude 158° 38′. Its greatest length is forty-five miles from Koka on the south east to Kakana on the north-west. The greatest portion of the island is on the north-east of this line. Its greatest breadth is twenty-eight miles from Kahuku on the north to Laeloa (Barber's Point) on the south; about four-fifths of the island is on the east of this line. The island is very mountainous; the highest eminence is called

Honahuanui, and is a little over four thousand feet. The Pari, at the upper end of the valley of Nuuanu, north of Honolulu, may be counted among the curiosities of the island; principally on account of its being a part of the main road, or rather the only one to Keneohe. It is one thousand one hundred and forty feet above the level of the sea, and six hundred feet nearly perpendicular. This is to be clambered up and down in passing from Honolulu to Keneohe, and to a stranger it is a fearful undertaking, it being necessary to have a native to assist in putting your feet into the crevices of the rocks. And yet the natives pass up and down with their calabashes of poi, with their loads of melons, fish, and other commodities, without any difficulty more than fatigue.

Some years ago, in a war between Tamaehameha and the king of Oahu, the final battle was fought here which decided the fate of the island. The king of Oahu made a desperate struggle; and one part of his routed army, more than three hundred, were pursued to this precipice, forced down, and almost all were dashed to pieces.

On each side of this pass, needle pointed mountains rise up two thousand feet forming a narrow chasm, through which the north-east trade winds rush with great violence. Before you, at the north, you have a very pleasing view of the fertile valley of Kolou; and beyond is a fine prospect of the bay and wide spread ocean. The valley between the Pari and Honolulu is seven miles long; the upper part of which is narrow and very picturesque. Interesting cascades are seen dashing down the almost perpendicular mountains, and the whole scenery is covered with fresh foliage. This was almost the only place where the cool and invigorating breezes gave me relief from the oppressive heat. The lower part of the valley is wide, and covered to a great extent with taro patches.

Taro is a bulbous plant of the genus arum, and is planted in hills upon patches of ground, so formed, as to be partially flooded with water, somewhat after the manner of cultivating rice. In eight or ten months after setting the plants, it is fit for use. To prepare it for food, it is always necessary to roast it, to take out the pungency which is common to the genus, as found in the wild turnip. It is frequently eaten for bread with no other preparation except roasting; or it is made into poi by pulverizing and making it into a stiff paste. The natives prefer the poi when soured by fermentation.

East of this valley is another called Manoa, about five miles in length, running north from Diamond Hill. It is well watered by streams descending from the mountains, formed by showers of rain which frequently fall upon them, and which sometimes extend to the valleys and plains. Its fertile soil is well cultivated with sweet potatoes, taro, and melons. At the upper end, Kaahumanu, the late queen regent, who died in 1832, had a house built for retirement from the bustle of Honolulu, and for devotion, near a beautiful cool grove of ohia and kukui trees,* on an eminence commanding a view of the valley below. Near this dwelling, she caused a house to be built for the accommodation of the missionaries, when they should wish for rest, and to be refreshed with the invigorating air of the mountains. The evidences of her christian character were convincing. Her piety was active. She traveled through all the islands, from time to time, to see that the people attended the means of religious instruction, and the schools; and to recommend the religion of the Bible to all classes of her subjects. Her example, as well as her authority, was powerful in suppressing intemperance, and the many vices which threatened the ruin of her country. Her influence was felt not only by her own people, but also by foreigners who visited those islands.

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* The kukui tree bears a nut as large as a black walnut, a string of which is used for candles, and hence the tree is called the candle tree.

When I visited this spot of remembrances, the buildings were far gone to decay; but not the cherished regard of her piety and philanthropy. This spot presented a very pleasing view of the high and precipitous mountains around on every side; excepting the south, which is open and exhibits the grandeur of the rolling ocean. The many cascades around upon the mountain sides added to the interest of the scenery. Among the variety of shrubbery, we found the coffee tree with its fruit in various stages of maturity; the arrow root; and the brake fern growing, in many instances, to the height of twenty feet. From a bulb, near the root, is taken what the natives call *hapuu*, a silky down, which makes excellent beds and cushions.

Honolulu is situated on the south side of the island, on a bay of the same name, and is the capital and business place of all the islands. The land around and on which the village is located is a dry barren, excepting on the north-west, which is moist and cultivated with taro patches, with some cocoanut trees interspersed. The buildings generally are in the native style, thatched; many are built with *doba* walls after the spanish manner on the coast of Mexico and Peru, that is, with large sun burnt bricks made about two feet long, eighteen inches wide, and ten inches thick. The clay is mixed with cut straw to strengthen them, after the manner of the ancient Egyptians. Their enclosures are built in the same manner. There are several good buildings made of rock coral in English style, some of which are spacious and well finished. The village contains about nine thousand inhabitants, three hundred of whom are English and Americans. Most of the commercial business and trade are carried on by foreigners, which is of large amount, increased by the resort of whale ships, fall and spring, for repairs and fresh supplies, particularly vegetables; it is the place at which all other shipping touch which navigates this ocean from Europe and America in the Chinese and East India trade. This place is constantly growing in importance, and must continue to do so from its local advantages.

Four miles south-east of Honolulu is the pleasant native village of Waititi, situated on the bay of the same name. It contains five or six hundred inhabitants, is situated in a beautiful grove of cocoanut trees, which adds very much to its appearence and comfort. This place, if the cultivation was proportioned to the richness of the soil, might be made one of the most delightful spots on the island.

About two miles east of this village are the remains of an old heathen temple, in which human sacrifices were offered; a part of the walls of the enclosure are still standing. Various methods were employed to obtain victims. One of which was to lay a tabu upon all the people in the whole region around, that no one for a certain period of time should go out of their dwellings, or make any fire in them, upon pain of death. If any violated the tabu, they were apprehended and sacrificed to their idols. If they were unsuccessful in obtaining victims in this way, they would send out men in a canoe, to range along between the coral reef and the shore, and to feign distress, and if any were decoyed out for their relief, they were apprehended, and carried to the temple, and offered in sacrifice.

It is a pleasing consideration, that the benign influence of the gospel has dispelled these bloody and cruel superstitions of heathenism. I had an opportunity of seeing an old man who had been a high priest in these bloody rites. He has no hope that he is interested in the salvation of the gospel, but he said it is *maitai*, (good,) and that the christian religion is so firmly established in these islands, that their ancient idolatry can never again be revived. He saluted me with many *alohas*. Mr. Bingham gave him some account of my journey across the Rocky mountains and the object. He said it was good, and that God was with me and preserved me. He said in their former religion, they were all ignorant—all was darkness, entire darkness, but now the light shines. He said, that when Captain Vancouver visited these islands in the reign of Tamaha, he urged the king to renounce idolatry, and the king promised he would, when christians would send from the land of light, a minister to teach them in the right way. They waited until their king died without knowing the right way, and no one came—and none came until Mr. Bingham and his associates in the year 1820. This old heathen priest gave up his religion and his honors, and took Mr. B. by the hand on his first arrival, and called him brother, and has ever since been friendly to the missionaries. His wife, whom I also saw, has a hope that she has experienced the saving power of the gospel.

The only road, or any thing which deserves the name of a road in this island, is between Waititi and Honolulu.

Fourteen miles west of Honolulu is Eva,* a village of considerable magnitude, but not very compact. It is situated on Pearl river, at the head of a large lagoon, extending several miles inland, and is surrounded with a fertile valley reaching twelve miles north, which is two-thirds of the distance to Waialua. The highest elevation between these places is about four hundred feet, and is intersected in various places with deep ravines. Eva is the station which Rev. Artemus Bishop and wife occupy, and whose prospects of usefulness are encouraging. When I was there, the natives were engaged in building a substantial and commodious house of worship, and appeared to take a deep interest in the effort.

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*Pronounced Ava.

In the north-west part of the island, is the village of Waialua, where Rev. John S. Emerson and wife are stationed. The village is situated upon a wide spread bay, which would furnish an excellent harbor for any shipping, if there was sufficient water upon the bar at the entrance. The valley around is large and fertile, capable of being made very productive. On a sabbath which I spent here, eight natives, six men and two women, were received into the communion of the church, who appeared very intelligent and serious, and who conducted with as much propriety as is seen in the most civilized parts of the world. I felt a satisfaction in joining with these redeemed heathen in the ordinance of the Lord's supper. Every part of divine service was conducted with christian decorum. I was particularly pleased with the appearance of the native deacon, who was dignified in his person, dressed in good taste, and very devotional in his behavior.

The only remaining village of any considerable importance is Keneohe, where Rev. Benjamin W. Parker and wife are stationed. This village is in the fertile valley of Kolou, near the shore of a pleasant bay, which would afford an excellent harbor if there was sufficient water at the entrance over the coral bar. This village is about four miles north of the Pari, and is the most cool and refreshing retreat I found upon the island. The basaltic mountain on the south, three thousand feet high, and nearly vertical; and the north-east trade winds give a temperate atmosphere, not found in any other part of the island sufficiently low for a village.

Mountains. The greatest part of the island is mountainous, two are of considerable magnitude. The largest, Koanahumanui, is on the east side, and runs parallel with the ocean; the highest part of which is four thousand feet above the level of the sea. This range of mountains is without many cones, is very pointed, and has several paries. At the great Pari, the upper end of Nuuanu, the main chain turns to the west, and terminates towards Waialua. The north side of the range, west of the Pari, is very precipitous, having many spurs projecting to the north, including deep, pit-like ravines. The other range is on the west part of the island, called Kaala, running north and south, separating Waianae on the west, from the valley of Eva on the east. The highest point is three thousand eight hundred and fifty feet. There are many conical hills of different magnitudes in various parts of the island, which evidently were ancient craters; one six miles south-east of Honolulu, called Diamond Hill; and another a short distance north of H. called Fort Hill. They are open and concave at the top, with high walls, reeded down the sides, which appear to have been formed by streams of lava, and by the action of water, cutting ravines. There is an abundance of lava and other volcanic productions about these hills.

The salt lake, four miles west of H. is of the crateric form. It is a great curiosity, as well as source of trade. It undoubtedly has a connection with the ocean, near which it is situated, by some subterraneous passage. Its depth is not known, being nearly filled with excellent crystalized salt. The quantity is immense, and is taken out in large quantities for sale. The appearance of the lake is like being covered with ice, a little sunken below the surface of the water.

Geology. The geological formation of this island and all the others in the Pacific which I saw, and concerning which I obtained information, are volcanic and coraline to a great extent. What some have supposed, is very much to be doubted, that these islands have been thrown up in the first place by internal fires, and then enlarged by coralline additions. There is too much argillaceous soil to favor the belief; and to say the least, the supposition is without the least evidence more than what theorizing men invent. Much of the soil is formed by disintegrated and decomposed lava. The reefs lying off from the shores, and in some places immediately upon them, are coral. The coralines are divided into ancient and modern; the latter still increasing. Between these formations is a volcanic deposit. The ancient coralines are found in many places forming the surface of the plains, elevated some six or eight feet above the present level of the sea. As the polypi, which form coral, never work above water, it is evident that these islands have been elevated by some subterranean, or submarine power, or the ocean is subsiding; and as this recession of the ocean is seen in various parts of the world, in nearly, if not the same degree, is it not probable that the waters of the ocean are gradually diminishing? Of the modern coral, there are many grades, from the rock to the most beautiful kinds resembling trees and plants, and of various colors. The volcanic formations do not differ materially from those in Oregon Territory. Cellular lava is very common, often bordering upon pumice, and of various colors; brick red, ash colored, orange yellow, and green. No primitive rocks are found, nor any silicious sand; the sand upon the shores being formed of either disintegrated lava, scoria, or coral.

While I shall not attempt a minute enumeration of the productions of these islands, the following are some of the principal: viz. Cocoanut tree; bread fruit; coa tree, which furnishes lumber nearly equal to mahogany; hybiscus, candle nut tree, mulberry, fig tree, cotton tree of very fine quality; coffee tree, grape vines, oranges, lemons, limes, pine apples, mellons of superior quality, squashes, sugar cane, arrow root; indigo plant, which grows finely without any care; the guâva, a fruit resembling mandrakes, but not so agreeable to the taste of those not unaccustomed to them; taro, sweet and common potatoes, banana, a great variety of ferns; a great variety of most beautiful flowering plants, such as the oriental lilac, eight different species of mimosa; the pride of Barbadoes, several varieties of convolvulus, and mirabilis, passiflora or passion flower; roses, spanish pink, Mexican pea, and many others of beautiful texture; also garden vegetables of various sorts.

The animals of these islands, when discovered by Captain Cook were very few; the most of those now found upon them have been introduced since. There are now, the horse, the mule, neat cattle, goats, hogs, dogs; fowl, a few birds; and among the few the crow and raven, which are common in almost all parts of the world, have not found their way here. There are but very few reptiles; not any snakes; but the green lizzard is very common, and was in the days of the idolatry of the Islanders worshipped, and such is the influence of superstition upon the human mind, that they can hardly dismiss all feelings of reverence for this insignificant reptile. If one comes into their dwellings, they choose to let it take its own departure rather than to molest it. The scorpion and centiped have within a very few years found their way here by vessels. The musquetoe was not known here until recently, and now they are numerous and very annoying.

The government of these islands is absolute and hereditary, administered by the king, queen, and chiefs, whose will is the supreme law; the common people are a nation of slaves. The lands belong to the government, and are leased to the people at high rents, and even then the people have no security, that they shall enjoy the avails of their labor; for beside the stipulated rents, the government make any additional demands they please, and the people are taught to obey without complaining. The persons of the chiefs, are remarkable for their extraordinary size, towering quite above the height of the common people, and in corpulency preserving corresponding dimensions. The king secures his house and person by life guards. Very frequently on a saturday morning the queen regent, attended by her train and servants in equestrian style, visits her garden some two miles from Honolulu. Their appearance is fine and they are well skilled in horsemanship. Her ordinary mode of riding in the street is in a small, low-wheel carriage drawn by twenty servants. The Sandwich islanders, or kanakas, as the common people are called, have less activity of body and mind than the Indians of our continent, and yet a phrenologist would say that their intellectual powers are well developed. In their present political condition, they are not expected to be otherwise than indolent and improvident. In their dress, mode of living, and habitations generally, they have made but little advance upon their days of heathenism; some in the interior, especially, wearing little more clothing than their maro, and having their dwellings in caverns in volcanic rocks. This however is not true of many; for the chiefs, and some of the people, have good houses, dress in good fashion, and live comfortably. The king, queen regent, and chiefs gave a tea party, to which with a few others I had the honor to be invited. They were dressed richly and in good taste; their table was splendidly arrayed with silver plate and china; the entertainment was both judiciously and tastefully arranged and prepared, and all the etiquette and ceremony of such occasions was observed. The conversation was cheerful and intelligent, without frivolity, and nothing occurred embarrassing to any one. At a suitable early hour, we were invited into a saloon well furnished, where, after a performance of music, both vocal and instrumental, the queen proposed that *prayer* should conclude our agreeable visit; which was done, and the company retired. I have seen but few parties in christian America conducted more on the principles of rationality and religion.

An entertainment, however, is sometimes transacted in a different style by some of our countrymen and other foreigners in those islands. A dog-feast, as it is there called, was given by foreign resident gentlemen, on the 20th of Sept. at the country seat of the American consul, in honor of the officers of the American squadron, the Peacock and Enterprise, then in the harbor of Honolulu. I extract from the account published in the the Sandwich Island Gazette as described at the time. "Food in native style was bountifully served up—baked dog was among the dishes, and it was not to be despised. Songs, toasts, cheers, bumpers, and speeches all came in their turn. Among the toasts were, 'Commodore —— *our commodore.*' Commodore's reply, 'May you all live a thousand years, and may we always meet here.' Doctor —— of the United States ship Peacock. 'Population and prosperity to the Sandwich islands, and an end to all oppressive *tabus.*' The party separated teeming with good spirits."

The population of these islands has been decreasing ever since an acquaintance has been had with them. Captain Cook estimated the people at 400,000. The present population is about 110 thousand. A variety of causes have conspired to bring about this declension, and yet no one so prominent above the rest, as wholly to satisfy enquiry. It is acknowledged by all observers, and it has become evident to the government itself, that a change of things in the internal structure of their national affairs, is necessary to the prosperity of the people. During my stay at Oahu, the heads of the nation had frequent meetings to discuss the subject of reform and improvement, and to adopt some new mode of administration which will give to the people the privileges of freemen, and thereby stimulate them to industry. To effect this, the lands must be distributed among the people; a more equal mode of taxation must be adopted; industry must be encouraged, and progressive prosperity will follow in train.

The perpetuity of the independence of this nation, and with it their existence, is very problematical. A disposition to possess these islands, has evidently been manifested by foreign powers. Whether the paw of the lion, or the talons of the eagle, shall first make them its prey, or whether they shall be mutual checks upon each other, and thus prolong the life of this feeble nation, is not known. The manner in which the king and chiefs are often treated by the officers of foreign nations, the insults they often meet with, would not pass with impunity from a more powerful people. In fair and honorable negociations, regard is had to mutual rights, but here foreigners assume the style of dictation; "You shall, and you shall not;"—and assertions are made of things existing in the laws and practices of England and America, which neither government would tolerate. Lord Russel, the commander of the Acteon, a British man of war, obtained the signature to a certain instrument, by assuring the Hawaiian government, that if they refused any longer to sign it, he would order all the English vessels to leave the harbor, and request all the American shipping to withdraw; and then bring his armed ship before their fort, and batter down the walls, and prostrate their village. The king signed the instrument; and then he together with the queen and chiefs, like some other people who feel their feebleness before a mightier nation, had only the poor resort of a public remonstrance. They accordingly sent a remonstrance to the king of Great Britian, in which they say, that "on account of their urging us so strongly; on account of said commanders assuring us that their communication was from the king; and on account of their making preparation to fire upon us,—therefore we gave our assent to the writing, without our being willing to give our real approbation; for we were not pleased with it." They feel incompetent to contend with naval strength, and therefore submit to indignities from which their feelings revolt. Why can not the principles of justice and equity govern the intercourse of men with men, where they are so well understood, and the painful necessity be spared of innocence and helplessness supplicating that protection which heaven grants to its children.

Much has been said of the character of the foreign residents, and of the counteracting influence they exert upon the labors of the missionaries in that field. The cause of their bitterness and opposition to them is well understood, and lest my own observations should seem partial to the missionaries, and invidious toward those who oppose them, I will embrace all I have to say on the subject in a quotation from a work published by Mr. J. N. Reynold of the voyage of the Potomac, an American man of war. He certainly can not be accused of partiality to the missionaries who reside on these islands, for his remarks on them are somewhat acrimonious, but in regard to the foreign residents he says, "they are generally devoid of all religious principle, and practice the greatest frauds upon the natives in their dealings with them; which tends to corrupt their morals, and to preclude all hope of fairness in trade among them. It can not be denied, and no one can regret it more than we do, that this whole population, generally speaking, are of the lowest order; among whom every thing like decent restraint which civilized society imposes upon its members, is at war with their vicious propensities, and of course resisted by them to the extent of their power." He farther adds, "let us be distinctly understood in the remarks we have made in reference to the foreign residents and missionaries on this island. As to the question, which party is on the side of virtue and good order, there can be but one opinion, where there is not even room for comparison." I have been in communities where vice has been as unblushingly indulged, but I have never witnessed direct enmity to every thing morally good, in so much of its bitterness and power, as in Oahu.

Most of the foreign residents have native wives, and manifest a regard for the education of their children; and send some of them to other countries for this purpose; but for most of them a *charity* school has been established, and for its support a call is made upon the commanders and officers of vessels who come into this port; and they have even sent to England and America for charitable aid. Though some *poor* are taught here, yet I know not why the benevolent should help, by way of *charity*, the consuls and rich merchants in Oahu.

I visited the seamen's chapel and preached several times for Rev. Mr. Diell. While there are often several hundred seamen in the port of Honolulu, there are frequently very few attendants on the regular services of the chapel. Rev. Mr. Diell, their worthy chaplain, is however indefatigable in his labors through the week, visiting sailors on ship board, and wherever he can find them, endeavouring to promote their spiritual good. Some conversions have crowned his efforts.

On the occasion of the funeral of an infant of the Princess, whose husband is Leléiohoku, alias Wm. Pitt, I visited the burial place of the kings and royal family. This is a stone building of rock coral, of the common size and structure of the houses of the village, and situated amongst them, having nothing particularly distinguishable except the outward signal, by which is understood the number and rank of the dead within. They are encased first in lead, secured from the admission of air, and then deposited in coffins of elegant workmanship, ornamented with silver or brass plate, and covered with rich silk velvet and damask of crimson. Here sleep the remains of Rihoriho, and [illegible]hamalu, who died on a visit to England, and several others laying in state; while in the same tomb, are interred a number of other members of the royal family.

The missionaries of the American Board of Commisioners for Foreign Missions in these islands have done much to elevate the character of the population, by teaching and preaching the truths of christianity, by schools, where the first rudiments of education are taught, by the press, and a translation of the entire bible; they have exerted a salutary influence upon the morals of the whole nation, and raised a monument to the power and excellence of the gospel of Jesus Christ. They have also laid, instrumentally, a broad foundation for the political, and social, and religious improvement of that people, unless thwarted by the interference and opposition of foreigners, and for the future and unending happiness of many redeemed souls in the world to come. I had frequent opportunities of witnessing the effect of their labors in the evidences of the moral renovation of these once idolaters, and of meeting with them in their great congregation on the sabbath.

CHAPTER XXVI.

Departure from Oahu in ship Phœnix for the United States—call at the Society Islands—brief description of Tahiti and Eimeo—severe gales of wind—Magellan clouds—Martin Voss island—Trinidad—arrival at New London.

From July to November, no vessel departed from the islands direct for the United States, and after being detained about five months, waiting an opportunity to return, I engaged a passage in the Phœnix, Allyn, from New London, and embarked December 17th. The ship was built for the China trade, of four hundred and ten tons, manned with twenty-eight persons, besides five passengers. The pilot boat left us well out at sea, at nine in the morning; our course south-west. On the morning of the 21st, we encountered a strong wind, which in the afternoon had increased so much, that we had to put two reefs in the top sails; and a squall split our jib and sprung our foremast. I had no opportunity or disposition to enjoy the grandeur of the rolling ocean, being confined to the cabin by sea sickness. Our ship was engaged in the whaling business, and I was furnished with an opportunity of seeing the experiment, once, of taking a whale. The thing has often been described, but the novelty of the manœuvre interested me. The experienced and skillful whalemen dispose of the dangerous process, with the tactics of their profession, in a manner much beyond my conceptions before witnessing it; and the monster of the deep, though mighty in his strength, is made to submit to inferior power, and to contribute largely to illuminate our evenings at home. There are said to be thirty thousand men employed in this business in the Pacific, while only about four hundred are engaged in diffusing the light of life through the dark places of the earth.

January 12th, 1837. Through the whole of to-day we had strong gales from N. N. E. Our top sails were close reefed,—split our main top sail. Headed to the E. close on the wind. Very bad sea—not able to take any observation of our latitude or longitude. These gales continued on the 13th until almost every sail was taken in, and we lay to on the wind. The last part of the day was more moderate and we headed south. By observation taken to-day, our latitude was 14° 47′ south.

Sabbath, 15th. The winds subsided, and the weather was warm. In the morning we came near Tetaroa, a small island of the Society group. It is low, rising but little above the level of the sea, thinly inhabited, and covered, in parts, with groves of the cocoa nut tree. Like all the islands of this ocean which I have seen, it is surrounded with coral reefs, laying off at a little distance from the shore, and upon which the sea constantly breaks. In the afternoon we approached the harbor of Papeeti at the island of Tahiti. The pilot came off to us, and made an effort to get the ship in, but did not succeed, the wind being too light, and we had to bear off for the night. Monday the 16th we got safely into the harbor, where we found the Daniel Webster, Pierson, from Sag harbor; on board of which were Rev. W. Richards and family, passengers for the United States.

We continued in this port four days, during which time I made several excursions about the island, and became acquainted with the English missionaries, of whose successful labors I had often heard and read; the Rev. Messrs. Wilson, Pritchard, and Darling, and their families. They appear happy in their work, and devoted to it. The christian religion is the only religion acknowledged in these islands, and its influence is universally apparent. Be-water, and on the night of the 17th, the fore deck, scarcely at at any time, had less than a foot or two feet of water, the waves breaking over faster than the water had time to pass through the scuppers. Two pumps were at work a large portion of the time to keep the ship clear, so much was constantly finding its way down the closed hatches and other leakages of the deck. The two men at each pump, labored so forcibly, that it was necessary to be relieved by others every three minutes. I reflected on the condition of those who were not prepared for death, and that even to a christian a quiet death bed would be preferable to leaving the world in such a scene of confusion. But we were spared in great kindness, and the following morning the wind began to abate. Captain Allyn, who had been into most of the principal seas, and around both of the great Capes, said he never, except in a typhoon which he encountered on the Japan coast, saw any gale which equalled this.

The gales continued with frequent squalls of hail and rain until the 28th, when we fouud we were driven to the 59° of south latitude, and 77° west longitude. This was farther south of Cape Horn than we wished to go, and the weather was cold and thick, the thermometer ranging between 41° and 47° for several days. On the 1st of March we saw for the first time after leaving Tahiti, a sail to the windward heading south-west, but were unable to speak her. It was very pleasant to find our latitude lessening in our homeward course, though we were not up with the cape until the third of March. During the gales, and especially in stormy weather, our vessel was very frequently visited by a bird which navigators call the Noddy, and which is easily taken by the hand. It is of the Tern genus, twelve inches long, slenderly formed ; its plumage is a dark sooty brown, excepting the top of its head which is dusky white. The Albatross also was constantly flying about us, regardless of wind and waves. Our men caught several of them with a hook, the heads of which, when standing upon the deck, were four feet high; their aler measurement was ten feet. Although they are generally of a brown color, yet in the region of Cape Horn, they are from a mixture of brown and white, to an almost entire white. They are the largest class of the feathered race.

We had for a long time an opportunity of observing the Magellan clouds; which are three in number, two luminous and one black; about thirty degrees distant from each other and are fixed in their relative situations as are the fixed stars. Their altitude above the southern horizon lessens to the beholder, according as his latitude diminishes, as he proceeds north. Their undefined forms are about five degrees in diameter. The luminous ones undoubtedly are formed by clusters of stars, so numerous and contiguous, and so distant, as only to give a glimmering light like luminous clouds, which gives them their name; and the black one is very probably the entire absence of all light. I gazed at these, night after night, with wonder and admiration. It seemed to me, that looking at the dark one, was looking beyond created nature into infinite space.

Gales occurred occasionally after we doubled Cape Horn, but most of the time was pleasant and the winds favorable, until the 27th of March in south latitude 23° 27′, and west longitude 28° 34′, the wind came around to the north, and continued to blow in a northerly direction ten days, which retarded our progress, and carried us off our course to the east, until we were brought into 26° west longitude, where we changed our course west by north. On the 1st of April we spoke an East Indiaman. She was a very large, fine-looking ship, about eight hundred tons, well filled with men, women, and children, who probably were passengers for New Holland. This was the first ship we had spoken after the Spartan, near the line on the other side of the continent. It is difficult to imagine how pleasant it is to see and speak a ship after having been months at sea. A few hours after we saw another East Indiaman, but did not speak her. By falling in with these ships, we found we were so near Africa, that we were in the track of ships from Europe to the Cape of Good Hope.

The same day we buried in the great deep Benjamin Hamilton, a seaman. It was a solemn transaction to commit one of our fellow creatures to a watery grave. The colors were raised half mast, the corpse, with weights at the feet, was laid upon a plank at the gang way,—all hands were gathered around; and after some remarks suggested by the occasion, and a prayer, the plank was shoved over the side of the ship, and the dead disappeared to be seen no more.

On the 2d, we made Martin Vass islands, which are five in number, composed wholly of volcanic rocks, without any soil; some of them are cones, shooting up four or five hundred feet. Two are very small and needle pointed. They are all so precipitous, and the sea constantly breaking against them, that there is no landing. Their forms are fantastical; one of them having the appearance of a fortification with bastions, about which are needle points resembling men on guard. They are in 20° 31′ south latitude, and 28° 38′ west longitude. By changing our course more westerly we made Trinidad off against St. Roque, which is an island of considerable size, and in latitude 20° 28′, and longitude 29° 5′. Near evening we were fifteen miles from it, and wishing to land in the morning, we took in sail and lay off for the night. Some Portugese once settled upon it, but it is so difficult of access, that they abandoned it, and it is now without any inhabitants.

On the morning of the 3d we ran down to within three miles of the island, and manned three boats to go on shore; but finding no place free from breakers, we gave up the attempt, caught a few fish near the shores, and after being much annoyed with flies which came off to us, we returned to the ship, and with a favorable breeze pursued our course. This island is also volcanic, has an iron-bound shore, and is mountainous, the highest part of which is about fifteen hundred, or two thousand feet. It is a place of resort for multitudes of birds and sea fowl, some of which are large. I had an opportunity to see, but not to examine, the man-of-war hawk. They are numerous here, and while they are handsome, they are also ravenous, always taking their prey upon the wing. There were many of the perfectly silky white species of the Tern, which hovered over us with great tameness, as though they wished to form an acquaintance with us, not suspecting any hostility.

Most of our nights as well as days for a long time were clear, and the stars were seen with remarkable brightness. What has been described by others of evenings at sea, in the southern hemisphere, I had an opportunity of observing with admiration. The richest colors of red, orange, and yellow, spreading over the western sky after the setting sun, and often over the whole concave of heaven. No pencil of art can imitate the tints and hues which blend in softness over this scene of beauty. Nature's pencil only can lay on these delicate shades, and add to it the brilliancy, ever varying, of so much richness and splendor.

In the deep seas we did not see many fish; of the few which came under our observation, the dorado, or as commonly called, the dolphin, and the pilot fish excelled in the beauty of their colors. The former, when taken upon deck, constantly changed its color from the bright purple to the gold, the bluish green, and to the silver white, and these spreading out into vanishing shades. The pilot fish is equally beautiful, but is singular in the choice of company and employment; always being found with the shark, and conducting him to his prey, from which it derives its name.

The flying fish is a curiosity, furnished with the means of sides preaching on the sabbath, the missionaries have religious service on other days of the week. At sun-rise every morning they have a public prayer meeting. They are doing much by their schools and the press; and most of the people can read. The performances of the natives in vocal music pleased me, their voices being very soft and musical, though less cultivated than the Sandwich islanders. Their personal appearance, complexion, language, and dress much the same as those. Their advances in the arts and in agriculture are less than might be expected of them, but in a climate where so many fruits vegetate spontaneously, the necessity of cultivation is less imperious. While the harbor is not as good as that of Oahu, less is done by way of wharfing, or otherwise to facilitate business, or aid in repairing the shipping which visit this island. A good public road has been commenced to extend around the island; but it is now neglected, and all the bridges are broken down.

The government here is much the same as in the Sandwich islands; but in some respects more free and systematized. Their judiciary is well organized and justice is tolerably well administered. Their legislative body is composed of the queen, governors, chiefs, and two representatives from each district, of the islands of Tahiti and Eimeo; the laws when framed are canvassed by the people, and if approved, receive the queen's signature. The young queen Pomare is of very prepossessing appearance, talented, and has descision of character; but her views of civilization are not so enlarged as those of Madam Kinau.

The American consul, of these islands, resides at Papeeti; he is a Dutchman, and as he informed me, a native of Antwerp. His English is hardly intelligible, and his knowledge of the duties of his office is yet to be acquired.

The islands of Tahiti and Eimeo like the other large islands of the Pacific are volcanic and coraline. They are mountainous, many of which are high and steep, and many of the valleys are deep and narrow, extending far into the interior. To a considerable extent the soil is rich and productive; oranges and all the other tropical fruits being abundant, and requiring little labor or care. Such is the indolence of the inhabitants that they cultivate little besides sugar cane and a few vegetables. These islands are well supplied with forests, in which are several kinds of wood equal in value for cabinet work, to mahogany. Although there are many pleasant and inviting things in these islands, yet they come much short of the Paradise which some journalists have described. The heat most of the year is very oppressive.

I would not fail to mention the kind hospitality of Rev. G. Pritchard and family, and an agreeable excursion I made to Point Venus, the eastern-most port of the island, which is uncommonly delightful; and the pleasure I had in taking tea in the family of Rev. Mr. Wilson.

During my short stay, the queen and royal family of a neighboring island, paid a visit of friendship to Tahiti. This afforded me the very desirable opportunity of remarking the manners and customs of the people. A public feast was given in honor of the royal visitant; and the day was ushered in by firing rusty guns, of which they have a very few. The morning until ten o'clock was occupied in collecting together their cocoanuts, bananas, baked hogs, &c. Many were out to purchase calico scarfs of two or three yards in length to wear in the procession. A very large procession formed, the women taking the lead, and the men following in order. A female with an infant in her arms led the van. This was explained to me as done in honor of mothers; for here as well as at the Sandwich islands women are regarded as in all respects on a par with men. All were well attired in European style, their heads adorned tastefully with garlands of most beautiful tropical flowers with which their sea-girt isle abounds in profusion. After taking, in single file, a long and circuitous march, they arrived at their feasting bower, under a grove of cocoanut, bread-fruit, and orange trees, where near the centre, with an infant, sat the royal visitor; and each Tahitian as they passed, threw down at her feet their scarfs or some other present. It was the pleasure of the queen, however, not long to retain all these tokens of honor; for she seemed happy in generously giving them to others. This is considered one of their most joyful holidays, and was managed without noise, confusion, or any apparent infraction of the rules of propriety. It must be recollected that this is a temperance island; all traffic in ardent spirits being prohibited by law.

On the morning of Saturday 21st January, we left the harbor of Tahiti with a light wind, and as we sailed around Eimeo, its mountains, with their densely wooded tops and precipitous sides, appeared in full prospect. On this island there is a high school for the children of the missionary families of the several islands.

We proceeded with a favorable wind until the 30th, when our latitude was 30° 27′ south, and longitude 153° 10′ west. I was here much gratified to witness the interesting phenomenon of a water spout. It first became visible to us about half a mile distant as it arose, and at that distance we had no apprehensions of danger from it, and yet it was sufficiently near to give a distinct view. It commenced in a small, dark, and nearly perpendicular column, enlarging its diameter as it rose until it reached the region of the clouds, when apparently feeling the influence of the wind, it passed obliquely to the south west. It continued in view some time, but as we were proceeding on our course, it gradually disappeared.

On the 4th of February, fresh breezes from the north-west took the place of the south-east trade winds, and our course was laid E. S. E.

On the 5th, we had strong gales from the west. Put two reefs in the top sails, and took in the mizzen top sail, and handed the main sail. The sea was very heavy. On the 9th the wind was more moderate; and while the men were engaged in spearing porpoises, one of them fell overboard from the bow, and went directly under the ship, and came up under her stern. The life buoy was thrown over to him, but being an indifferent swimmer he was long in his efforts to seize it. By lowering the boat and rounding about the ship, he was recovered on board much exhausted, and almost overcome with the cold. Hundreds are daily, by a great variety of occurrences taken from the world, and the certain knowledge awakens but feeble sensations in our bosoms; but a solitary case of individual danger and suffering which we witness, arouses all our anxieties and sympathies, and we are grateful when relieved by the safety of the sufferer.

On the 16th and 17th, the gale was tremendous. We were in latitude about 47° south, and 120° west longitude. With nearly every sail taken in, we could only run before the wind, and the waves were constantly breaking in over our bulwarks. Such was the roaring of the wind and breaking waves, that it was difficult for the orders of the captain to be heard, upon his loudest voice, from midship, forward or aft. The wind blew tons of water into the air and scattered them into a thousand sprays. I never had such evidence of the power of wind and water, nor of the admirable manner the ship could live in such a gale. She would roll upon the waves and plunge and rise again upon the mountain billows. The whole scene was fraught with magnificence and grandeur. It was a great favor that we had a courageous and experienced captain; and a sober, active, and obedient crew; and above all the protection of Heaven. Two men were constantly at the wheel, selected from our best steersmen. We shipped a great quantity of occupying air and water, but finds no friend in either; pursued by the dolphin and some other fish it swims with all speed until wearied, and then takes to flight in the air, where the albatross and the tropic bird hover over to make it their prey. In their flight they often fall upon the decks of ships, where *man* shows them no mercy.

On the 19th of April we passed the equator. For a few days we had calms or only light winds with showers. The heat was very intense, and calms under these circumstances are more to be dreaded than gales. But we were much favored, and soon found ourselves in north latitude, where it was very interesting to see the north star once more, though only just above the horizon.

All objects at sea are considered worthy of notice, and among these the gulf weed which we saw in great abundance before we came to the gulf stream. We entered and passed the stream on the 14th of May, in 36° 37′ north latitude; and though a rough sea is generally expected in the stream, yet we had a very pleasant time. The current is at the rate of three miles an hour, and the temperature seven degrees warmer than the adjacent water.

On the 17th of May, at three in the afternoon, we were cheered with the cry from the mast head, "Land ho! ahead." It proved to be Block island. We came in sight of the light-house in the evening, but too late to attempt to get into New London before morning, and therefore lay off for the night. In the morning we found ourselves among various shipping bound to different ports. Passed Montauk Point and drew near to New London, where the sight of the city, the shipping in the harbor, the country around, and the islands dressed in green, conspired to excite pleasing admiration, and especially to one so long conversant with heathen countries and a wide expanse of ocean. Passed up the Thames to the city, and I rejoiced to land once more upon christian and civilized shores, my native land "where my best friends and kindred dwell." In taking leave of the Phœnix, I felt it due to the captain and crew to say, that I received from them every kind attention I could wish, and being a temperance ship, I did not hear a profane word from any while on board. We had public worship during the voyage on the sabbath, and the word of God was blessed as there was reason to believe, to the saving conversion of some souls. I found kind friends in New London, and after arranging my business, directed my way to Ithaca, where I arrived on the 23d of May, after an absence of more than two years and two months, and having journeyed twenty-eight thousand miles.

THE END.